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TWO DISCOURSES
Concerning the *ADORATION* of our
B. SAVIOUR
IN THE
H. EUCHARIST.

THE FIRST:
Animadversions upon the *Alterations* of the *Rubrick* in the *Communion-Service* in the *Common-Prayer-book* of the CHURCH of ENGLAND.

THE SECOND:
The CATHOLICKS DEFENCE for their ADORATION of our *LORD*, as believed Really and Substantially present in the Holy SACRAMENT of the *EUCHARIST.*

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ANIMADVERSIONS
UPON THE
ALTERATIONS of the *RUBRIC* in the COMMUNION-SERVICE in the Common-prayer-book
OF THE
CHURCH of ENGLAND.

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ANIMADVERSIONS

UPON THE

ALTERATIONS of the RUBRIC in the

COMMUNION-SERVICE &c.

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2. *That,* naturally *Chriſt's Body cannot be at once in many places, tho* ſupernaturally *it may; and therefore is here denied to be in the Euchariſt.*
   1. *The truth of ſuch Exception is denied; ſince, if God can make the Eſſence, or Subſtance of a Body to be in more places or* ubi's *than one at once; he can make all the properties or qualities thereof to be ſo too.* §. 51.
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3. *That Adoration to Chriſt's Body as really preſent in the Euchariſt is not denied, but only to any corporal Preſence there.*

If

1. *If ſo*; *The* Adoration *ought to have bin expreſſed how due, as well as a* Preſence *denied.* §. 54.

Oppoſite Proteſtant Teſtimonies produced from the ſame Authors afford us no relief: ſince to free them from contradicting, either theſe here cited for Real Preſence *muſt ſtand; or, thoſe alledged for* Zuinglianiſme *in oppoſition to the general Tradition and Doctrine of the* Fathers. §. 55.

Concerning the Rubrick of the *Engliſh* Liturgy.

CHAP. I.

A brief Narration *of the Alterations made in the* Engliſh *Reformed* Service *of the Euchariſt.*

§. 1. After that *King Edward's* former *Liturgy* had been cenſured by many, eſpecially foreign Divines, as not ſufficiently purged, and removed to a right diſtance from the former errors, and ſuperſtitions of *Popery*, in the fifth year of that King's Reign it ſuffered a Review and a new Reformation; and then, amongſt other things, this following *Declaration* in the Adminiſtration of the Lord's Supper, for the explaining of the Intention of the Church of *England*, enjoyning kneeling at the receiving of the Communion, was *de novo* inſerted into it.

'Whereas it is ordained in this Office of the Adminiſtration of 'the Lord's Supper, that the Communicants ſhould receive the 'ſame kneeling, (which Order is well meant for a ſignification of 'our humble and grateful acknowledgment of the benefits of 'Chriſt therein given to all worthy Receivers, and for the avoid-'ing of ſuch profanation and diſorder in the Holy Communion, as 'might otherwiſe enſue,) yet, leſt the ſame kneeling ſhould by 'any perſons, either out of ignorance and infirmity, or out of ma-'lice and obſtinacy, be miſconſtrued and depraved; it is here de-'clared, that no Adoration is intended or ought to be done unto 'any *Real* and Eſſential *Preſence* of Chriſt's natural fleſh and blood. 'For the Sacramental Bread and Wine remain ſtill in their very 'natural ſubſtances, and therefore may not be adored, (for that 'were Idolatry to be abhorred by all faithful Chriſtians.) And 'the natural Body and Blood of our Saviour Chriſt are in heaven, 'and not here; it being againſt the truth of Chriſt's natural Body, 'to be at one time in more places than one.

There were alſo certain *Articles* of Religion compoſed under King *Edward*, about the ſame time as the ſecond Common Prayer Book was. In one of which (the *Article* concerning the *Lord's Supper*) is found this explicatory Paragraph. —For as much as 'the truth of Man's nature requireth, that the Body of one and 'the ſelf ſame Man cannot be at one time in divers places, but

'muſt needs be in one certain place; therefore the Body of Chriſt 'cannot be preſent at one time in many and divers places: and 'becauſe, as Holy Scripture doth teach, Chriſt was taken up into 'heaven, and there ſhall continue unto the end of the world; a 'faithful man ought not either to believe, or openly to confeſs, the '*Real* and Bodily *Preſence*, as they term it, of Chriſt's fleſh and 'blood in the Sacrament of the Lord's Supper.

*Hiſt. of Q. Eliz. p. 144.

But in the beginning of Q. *Elizabeth's* Reign (who is obſerved by Dr. *Heylin* *, and others, to have been a zealous propugner of the *Real Preſence*) upon a ſecond Review by her Divines of the ſame *Common-Prayer-Book* it was thought meet, that this *Declaration* ſhould be thrown out again, and ſo the Common-Prayer-Books ever ſince have bin cleared of it till the alterations therein made after the King's return in *A.D.* 1661. at which time it was reinſerted.

The ſame Q. *Elizabeth's* Divines, in their Review of theſe *Articles* alſo, as they caſt the Declaration out of the Liturgy, ſo did they expunge this paſſage likewiſe, being of the ſame temper as the *Declaration*, out of the *Article*; which hath bin omitted ever ſince.

§. 2. Again; whereas King *Edward*'s *former* Common-Prayer-Book uſeth theſe words, (as they have deſcended from Antiquity) in delivering the Euchariſt, [*The Body of our Lord Jeſus Chriſt preſerve thy body and ſoul to everlaſting life,*] the Compoſers of the *ſecond* in the fifth year of that King's Reign, ſuitable to their *Declaration*, which denies any real or eſſential preſence of this Body in the Euchariſt, thought fit to remove this forme; and put inſtead thereof only theſe words, [*Take and eat this* (left without any Subſtantive) *in remembrance that Chriſt died for thee, and feed on him in thy heart with faith and thankſgiving,*] leaving out theſe words alſo of the former *Conſecration-Prayer*, [*And with thy Holy Spirit and Word vouchſafe to bleſs and ſanctify theſe thy gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of thy moſt dearly beloved Son Jeſus Chriſt.*]

They omit alſo the *Prieſt's* touching or handling the *Patin* or *Chalice* in the Prayer of *Conſecration*, required in the former Book done according to *Bucer's* directions in his *Cenſura* p. 468. whereby ſeems to be avoided the acknowledging of any Preſence of Chriſt's Body and Blood with the Symbols: of which alſo *Bucer* ſaith *, *Antichriſtianum eſt affirmare quidquam his elementis adeſſe Chriſti extra uſum præbitionis & receptionis.* For the ſame reaſon it ſeems to be, that the *Glory be to God on high* &c. and the *Benedictus*

Cenſura. p. 476.

qui

qui venit in nomine Domini, after the *Surſum corda*, the one is transferred till after the Communion; and the other omitted, differently from King *Edward*'s firſt forme: likewiſe whereas it is ſaid in the former *Liturgy* in the Prayer of *Humble acceſs*, — *Grant us ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood in theſe holy myſteries*; the 2d omits theſe words [*in theſe holy myſteries.*]

But the Divines of Qu. *Elizabeth* in their Review, as they nulled §. 3. n. 1.
the *Declaration* in the Common-Prayer-Book, and purged the 28th Article of the forementioned explication; ſo they thought fit to reſtore the former ejected Forme in the adminiſtring of the Sacrament. [*The Body of our Lord* &c. *preſerve thy body and ſoul,*] putting after it the latter forme, —[*Take and eat this in remembrance* &c. *and feed on him in thy heart with faith and thankſgiving.*] But then, the new *Liturgy* prepared for *Scotland*, and publiſhed A. D. 1637. rectifies and reduces many of the former things again to the firſt mode; firſt reſtores thoſe words in the Conſecration [*with thy Holy Spirit and Word vouchſafe to bleſs* &c, that *They may be unto us the Body* &c.] ordering (again) the Presbyter that officiates, to take the Patin and Chalice in his hands; and then takes quite away the words added in King *Edward's* ſecond Forme in the delivering of the Myſteries [*Take and eat this* &c.] and inſtead thereof adds after the former words [*The Body of our Lord* &c] the People's Reſponſe [*Amen,*] according to the cuſtome of *Antiquity.* (See *Dionyſ. Alexandr: apud Euſeb. Hiſt. 7. l. 8. c. —Leo Serm. 6. de jejunio 7mi menſis. —Auguſtin. ad Oroſium quæſt.* 49.) ſpoken as a Confeſſion of their faith, that they acknowledged that, which they received, to be *Corpus Domini.* [Of all which *Laudenſium Autocatacriſis* heavily complains; obſerving —'That in the Conſecration-'Prayer are reſtored the words of the *Maſſe*, whereby God is be-'ſought by his Omnipotent Spirit *ſo to ſanctify the oblation of Bread and Wine, that they may become to us Chriſt's Body and* 'Blood. From which words (ſaith he) all Papiſts uſe to draw the 'truth of their Tranſubſtantiation. Wherefore the Engliſh Re-'formers [*i. e.* the latter in King *Edward's* dayes] ſcraped them out 'of their Books; but our men put them fairly in. And good rea-'ſon have they ſo to do. For long ago they profeſſed that, about the 'Preſence of Chriſt's Body and Blood in the Sacrament after Con-'ſecration, they are fully agreed with Lutherans and Papiſts, ex-'cept only about the formality and mode of Preſence, [here quoting *Montague's Appeal* p. 289.]

Laſtly, when the late Clergy A. D, 1661. being upon I know §. 3. n. 2.

not what inducements, ſolicited to receive the forementioned *Declaration* rejected in Q. *Elizabeth's* dayes, came to examine it, they judged meet not to publiſh it entire, as it ran before, but theſe words, [*It is here declared, that no Adoration is intended or ought to be done unto any Real and Eſſential Preſence of Chriſt's natural fleſh and blood*] they cancelled; and inſtead of them inſerted theſe, [*It is here declared, that no Adoration is intended or ought to be done unto any Corporal Preſence of Chriſt's natural fleſh and blood,*] as we find them in the preſent *Rubrick.*

§. 4. Having exhibited this general view of the Mutations, which have bin made in this Church in ſeveral times (according as different Judgments had the power) ſomewhat waveringly, it ſeems, in the things relating to ſo great an Article of Faith; I think fit now more particularly to reſume the conſideration of the *Declaration* about *Adoration.* In which are contained theſe three Obſervables.

1. Obſerv. 1. That here the preſent Clergy do profeſs expreſly, that *the natural Body and Blood of our Saviour Chriſt are not in the Bleſſed Sacrament of the Euchariſt.*

§. 5. 2. Obſerv. 2. That they urge, for this Non-preſence there, this reaſon or ground out of Natural Philoſophy, That *it is againſt the truth of a Natural body, to be in more places than one at one time*; here ſeeming to found their Faith in this matter on the truth of this poſition in Nature.

§. 6. 3. Obſerv. 3. In conſequence of theſe, they declare; that kneeling in receiving the Euchariſt (ſo much excepted—againſt by the Presbyterian) is meant *for a ſignification of our humble and grateful acknowledgment of the benefits of Chriſt therein given to all worthy receivers, and for the avoiding of ſuch prophanation and diſorder in the Holy Communion, as might otherwiſe enſue, but that hereby no adoration is intended, or ought to be done unto any corporal preſence of Chriſt's natural fleſh and blood*; where they either leave this undetermined, whether there be not another preſence of Chriſt's fleſh and blood, as real and true as is the corporeal, to which an adoration is at this time due: or elſe do determine (as ſeems concludable from their former Propoſition, [*viz. that the natural Body of Chriſt is not there*] that there is not any ſuch real preſence of the Body at all, and ſo no adoration due in any ſuch reſpect.

CHAP.

CHAP. II.

Conſiderations on the firſt Obſervable; The Natural Body and Blood of our Lord not preſent in the Euchariſt.

NOw to repreſent to you, as clearly as I can, the doubts and difficulties concerning all theſe three Obſervables in their order. As to the firſt of theſe; the Learned Proteſtant writers ſeem to me, at leaſt in their moſt uſual expreſſions, to have heretofore deliveredthe contrary; *viz.* "That the very ſubſtance of 'Chriſt's Body, that his natural Body, that that very body that 'was born of the B. Virgin, and crucified on the Croſs *&c*, is pre-'ſent, as in heaven, ſo here in this Holy Sacrament, either to the 'worthy Receiver; or to the Symbols. §. 7.

For which, Firſt ſee *Calvin*, whoſe doctrine amongſt all the reſt (the *Roman*, *Lutheran*, or *Zuinglian*) the Church of England ſeems rather to have embraced and agreed with, eſpecially ſince the beginning of the Reformation of Q. *Elizabeth*. Thus therefore He, in 1 Cor. 11.24. [*Take eat, this is my Body.*] 'Neque e-'nim mortis tantum & reſurrectionis ſuæ beneficium nobis offert 'Chriſtus, ſed corpus ipſum in quo paſſus eſt & reſurrexit, [*Corpus ipſum in quo paſſus eſt*, that is, ſurely his natural body.] —Again, *Inſtit.4.l.17.c.11.§.* —"Facti participes ſubſtantiæ ejus, virtutem 'quoque ejus ſentimus in bonorum omnium communicatione. [*Facti participes ſubſtantiæ ejus*, i. e. of his natural ſubſtance, for no other humane ſubſtance he had, ſpiritual or corporal, than that only, which was born of the B. Virgin, and that is his natural ſubſtance.] —and *Ib.§.19.* —'His abſurditatibus ſublatis, quicquid 'ad exprimendam veram *ſubſtantialemque* Corporis ac ſanguinis 'Domini Communicationem, quæ ſub ſacris cœnæ ſymbolis fideli-'bus exhibetur, facere poteſt, libenter recipio. —*Ibid.§.16.* —Of the *Lutherans* he ſaith: —'Si ita ſenſum ſuum explicarent, *dum panis porrigitur, an exam eſſe exhibitionem corporis, quia inſeparabilis eſt a ſigno ſuo veritas*, non valde pugnarem. §. 8.

And, to ſtrengthen further this aſſertion of *Calvin*, may be added the Confeſſion of *Beza*, and others of the ſame ſect, related by *Hoſpinian*, *hiſt. Sacram. parte altera.p.251.* —Fatemur in Cœna 'Domini non modo omnia Chriſti beneficia, ſed ipſam etiam Filii 'hominis ſubſtantiam, ipſam, inquam, veram carnem, & verum il-'lum ſanguinem, quem fudit pro nobis, non ſignificari duntaxat, 'aut ſymbolicè, typicè, vel figuratè proponi, tanquam abſentis §. 9.

me-

'memoriam: ſed verè ac certò repræſentari, exhiberi, & applican
'da offerri, adjunctis ſymbolis minimè nudis, ſed quæ (quod ad De-
'um ipſum promittentem & offerentem attinet) ſemper rem ip-
'ſam verè ac certò *conjunctam* habeant, ſive fidelibus, ſive infideli-
'bus proponantur. Jam vero modum illum quo res ipſa i.e. ve-
'rum corpus, & verus ſanguis Domini, cum ſymbolis copulatur,
'dicimus eſſe Symbolicum, ſive Sacramentalem: Sacramentalem
'autem modum vocamus, non qui ſit figurativus duntaxat, ſed qui
'verè & certò ſub ſpecie rerum viſibilium repræſentet, quod *Deus*
'*cum ſymbolis exhibet* & offert, nempe (quod paulo antè diximus)
'*verum corpus* & ſanguinem Chriſti; ut appareat, nos ipſius corporis
'& ſanguinis Chriſti *præſentiam in Cœna* retinere & defendere; & ſi
'quid nobis cum verè piis & doctis fratribus controverſiæ eſt, non
'de *re ipſa*, ſed de præſentiæ *modo* duntaxat, qui ſoli Deo cognitus
'eſt, & a nobis creditur, diſceptari. [Here they ſay, *rem ipſam*, i. e. *verum corpus & verum ſanguinem Domini cum ſymbolis copulari in Cœna Domini, modum vero eſſe ſymbolicum* &c.]

§. 10. Next to come to our Engliſh Divines. —Firſt—Thus Mr. *Hooker*, *Eccl. Polit. l.* 5. §. *p.* 357. — 'Wherefore ſhould the
'world continue ſtill diſtracted and rent with ſo manifold conten-
'tions, when there remaineth now no controverſy, ſaving only
'about the ſubject, where Chriſt is: —nor doth any thing reſt
'doubtful in this; but whether, when the Sacrament is admini-
'ſtred, Chriſt be whole within man only, or elſe his body and
'blood be alſo externally ſeated in the very conſecrated elements
'themſelves.

[This therefore was no doubt amongſt the divided parties in Mr. *Hooker's* judgment; *Whether Chriſt's natural body was only in heaven, or both in heaven and alſo in the Euchariſt*, (for if otherwiſe) this is ſo main a doubt that he ought not to have diſſembled it.]

—Again p. 360. —All three opinions do thus far accord in one,
'—That theſe holy myſteries, received in due manner, do inſtru-
'mentally both make us partakers of the grace of that body and
'blood, which were given for the life of the world; and beſides al-
'ſo impart unto us, even in true and real, tho myſtical, manner,
'the very perſon of our Lord himſelf, whole, perfect, and entire. —
and p. 359. — 'His body and his blood are in that very ſubject,
'whereunto they adminiſter life, not only by effect, or operation,
'even as the influence of the heavens is in plants, beaſts, men, and
'in every thing which they quicken; but alſo by a far more di-
'vine and myſtical kind of union, which maketh us one with him,
'even as he and the Father are one. Thus

2. Thus Biſhop *Andrews* in that much noted paſſage, *Reſp. ad Apol. Bell. 1. c. p. 11.* —*Quod Cardinalem non latet, niſi volentem & ultro, dixit Chriſtus,* Hoc eſt corpus meum; *non,* Hoc modo hoc eſt corpus meum. *Nobis autem vobiſcum de objecto convenit, de modo lis 'omnis eſt. De* Hoc eſt, *fide firma tenemus, quod ſit: de,* hoc modo eſt *(nempe tranſubſtantiato in corpus pane) de modo, quo fiat, ut ſit* Per, *ſive* In, *ſive* Cum, *ſive* Sub, *ſive* Trans, *nullum inibi verbum eſt. Et quia verbum nullum, merito a fide ablegamus procul: inter ſcita Scholæ fortaſſe, inter Fidei articulos non, ponimus. Quod dixiſſe olim fertur* Durandus, *neutiquam nobis diſplicet,* Verbum audimus, motum ſentimus, modum neſcimus, præſentiam credimus. *Præſentiam, inquam, credimus, nec minus, quam vos, veram, De modo præſentiæ nihil temere definimus, addo, nec anxie inquiramus: non magis quam in baptiſmo noſtro, quomodo abluat nos ſanguis Chriſti: non magis quam in Chriſti incarnatione, quomodo naturæ divinæ humana in eandem hypoſtaſin uniatur. Inter myſteria ducimus (& quidem myſterium eſt Euchariſtia ipſa) cujus quod reliquum eſt debet igne abſumi, id eſt, ut eleganter in primis Patres, fide adorari, non ratione diſcuti.* —Again, *Ib.* 8. c. p. 194. ſpeaking of the conjunction of Chriſt's body with the ſymbols, he ſaith, —*Ea nempe conjunctio eſt inter Sacramentum viſibile, & rem Sacramenti inviſibilem; quæ inter humanitatem & divinitatem Chriſti, ubi niſi Eutychen ſapere vultis, humanitas in divinitatem non tranſubſtantiatur.* —And a little farther, —*Rex Chriſtum in Euchariſtia vere præſentem, vere & adorandum ſtatuit.* And —*Nos vero in myſteriis carnem Chriſti adoramus, cum* Ambroſio *&c.* [Here is ſuch a preſence of Chriſt's fleſh in the Euchariſt acknowledged, as is to be adored; and this it ſeems no leſs the Biſhop's Religion, than King *James's.*] §. 11. n. 1.

Add to this, that paſſage in *Iſ. Cauſabon*'s Letter written by the King's command to Card. *Perron*; who, when the Cardinal would have joyned iſſue with the King for trying the verity of the Real preſence of Chriſt's body in the Euchariſt, in the King's name declines any ſuch controverſy, and ſaying that the conteſt was not about *rei veritatem,* but only *modum,* returns this reply p. 50. —*Miratur vero ſereniſſimus Rex, cum fateatur tua illuſtris Dignitas, non* αποσοφίαν *quærere vos, ut credatur Tranſubſtantiatio, ſed ut de præſentiæ veritate ne dubitetur, Eccleſiam* Anglicanam, *quæ toties id ſe credere publicis ſcriptis eſt teſtata, nec dum vobis feciſſe ſatis:* and then, for explication of the doctrine of the Engliſh Church in this matter, recites the forementioned words of Biſhop *Andrews,* —*Quod Cardinalem non latet* &c. §. 11. n. 2.

3. Thus Biſhop *Hall* in his Treatiſe *De pace Eccleſiaſtica* for re- §. 12.

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conciling the *Calviniſt* and *Lutheran* (which *Lutherans* undoubtedly hold the ſame natural body of *Chriſt* that is in heaven to be alſo in the Euchariſt,) p. 78. —*Res apud utroſque eadem, rei tantum ratio diverſa. Tantulum diſſidium fatemur quidem non eſſe nullius momenti; tanti eſſe, ut tam neceſſariam orbi Chriſtiano fratrum gratiam tam mirabiliter planeque divinitus coeuntem abrumpere debeat; id vero eſt, quod conſtantiſſime negamus. Neque nos ſoli ſumus in ea ſententia. Mitto Fratres* Polonos, Germanos, *noſtrarum partium* &c. Then at laſt he brings in the decree of the Synod of the *French* Proteſtants at *Charanton*, in which the *Lutherans* are received to their communion, as agreeing with them *in omnibus veræ religionis principiis, articuliſque fundamentalibus.*

§. 13. 4. Thus Biſhop *Montague*, Appeal *p.* 289. —'Concerning 'this point of Real Preſence, I ſay, that, if men were diſpoſed as 'they ought, to peace, there need be no difference: for the diſa-'greement is only *de modo præſentiæ*: the thing is yeilded to on 'either ſide, *that there is in the Holy Euchariſt a Real Preſence.* 'God forbid, ſaith Biſhop *Bilſon*, we ſhould deny that the fleſh and 'blood of Chriſt are truly preſent, and truly received of the faith-'ful at the Lord's table. It is the doctrine that we teach others, 'and comfort our ſelves withal. *p.* 779. *Of true Subject*: And the Reverend and Learned Anſwerer unto *Bellarmin*'s Apology cometh home to the Faith (or Popery if you will) condemned in Mr. *Montague*, who learned it of him, and ſuch as he is. *Nobis vobis cum de objecto convenit &c.* —[He, you ſee, repreſents the difference between parties in the ſame manner as Mr. *Hooker*; i. e. none, as to the point of the preſence of the ſame body here in the Euchariſt, as it is at the ſame time above in heaven.]

§. 14. 5. Thus Archbiſhop *Lawd*, Confer. with *Fiſher*, §. 35. n. 3. '—The worthy receiver is, by his faith, made ſpiritually partaker 'of the true and real body and blood of Chriſt, truly and really, 'and of all the benefits of his paſſion. You Roman *Catholicks* 'add a manner of this his preſence (Tranſubſtantiation) which 'many deny; and the *Lutherans* a manner (Conſubſtantiation) 'which more deny. —And upon [*truly and really*] he notes in the Margin *Calvin's* ſaying in 1 Cor. 11. 24. *Neque enim mortis tantum & reſurrectionis ſuæ beneficium nobis offert Chriſtus, ſed corpus ipſum, in quo paſſus eſt & reſurrexit.*

Ib. n. 7. *Punct.* 3. 'I hope A. C. dare not ſay, that to believe 'the true ſubſtantial preſence of Chriſt is either known, or dam-'nable Schiſm or Hereſy. Now as many and as Learned Proteſtants

'ſtants believe and maintain this, as do believe poſſibility of ſalva-, tion in the Roman Church, *&c.* and *Ib. n.* 3. upon *Bellarmin*'s words —*Converſionem Panis & Vini in corpus & ſanguinem Chriſti eſſe ſubſtantialem, ſed arcanam & ineffabilem*, he ſaith; "that if the 'Cardinal had left out *Converſion*, and affirmed only Chriſt's *real* [*by this he means* ſubſtantial, *as alſo is affirmed by the Cardinal*] 'preſence there, after a myſterious and indeed an ineffable man-'ner, no man could have ſpoken better. and —§. 35. 6. *n. punct.* 4. quotes alſo Biſhop *Ridley*'s Confeſſion ſet down in *Fox* p. 1598) whoſe words are theſe. '—You [the *Tranſubſtantialiſts*] and I 'agree in this, that in the Sacrament is the very true and *natural* 'body and blood of *Jeſus Chriſt*, even that which was born of the 'Virgin *Mary*, which aſcended into heaven, which ſits on the 'right hand of God the Father, *&c.* only we differ in *modo*, in the 'way and manner of being there.

6. Thus *Dr. Taylor*, one of the laſt who hath written a juſt §. 15. 'Treatiſe on this ſubject, 1. §. 11. *n. p.* 18. 'It is enquired whe-'ther, when we ſay we believe Chriſt's body to be really in the 'Sacrament, we mean that body, that fleſh, that was born of the 'Virgin *Mary*, that was crucified, dead and buried? I anſwer. I 'know none elſe that he had, or hath; there is but one body of 'Chriſt natural and glorified: but he that ſaith that body is glori-'fied, which was crucified, ſays it is the ſame body, but not after 'the ſame manner; and ſo it is in the Sacrament, we eat and drink 'the body and blood of Chriſt that was broken and poured forth; 'for there is no other body, no other blood of Chriſt: but tho it is 'the ſame we eat and drink, yet it is in another manner. And 'therefore when any of the Proteſtant Divines, or any of the Fa-'thers deny, that body which was born of the Virgin *Mary*, that was 'crucified, to be eaten in the Sacrament, as *Bertram*, as S. *Hierom*, 'as *Clemens Alexandrinus* expreſly affirm; the meaning is eaſy, 'they intend that it is not eaten in a natural ſenſe: and then calling 'Corpus *ſpirituale*, the word *ſpirituale* is not a ſubſtantial predica-'tion, but is an affirmation of the manner; tho in diſputation it be 'made the Predicate of a Propoſition, and the oppoſite member of 'a Diſtinction. That Body which was crucified is not that body 'that is eaten in the Sacrament, if the intention of the Propoſition 'be to ſpeak of the eating it in the ſame manner of being: but that 'body which was crucified, the ſame body we do eat, if the 'intention be to ſpeak of the ſame thing in ſeveral manners of be-'ing and operating; and this I noted, that we may not be preju-'diced by words, when the notion is certain and eaſy. And thus

'far is the ſenſe of our doctrine in this Article. [*Here we ſee this Doctor becomes ſuch a zealous advocate of this Cauſe as to frame an anſwer to all ſuch ſayings in the Fathers, as may ſeem by the expreſſion to import*, as if the ſame body that was crucified were not eaten here by us in the Sacrament; *and defends the contrary.*] —Again §. 12. p.288. 'They that do not confeſs the Euchariſt to 'be the fleſh of our Saviour, which fleſh ſuffered for us, let them 'be Anathema. But *quo modo* is the queſtion *&c.* See p. 5. where he will have *ſpiritual* preſence [*his Book bearing this Title*, The Real preſence and Spiritual of Chriſt *&c.*] underſtood to be particular in nothing, but that it excludes the corporal and natural manner, [*not* ſpiritual *preſence therefore, ſo as to exclude* corpus Domini, *but only the corporal or natural manner of that body*]: now by excluſion of the natural manner is not meant (ſurely) the excluſion of *nature*, or of the thing it ſelf, (for, then, to ſay a thing is there, after a natural manner, were as much as to ſay, the thing is not there;) but the excluſion of thoſe *properties* which uſually accompany nature, or the thing. —ſee p. 12. where he allows of the term *ſubſtantialiter*; and of that expreſſion of Conc. Trid. *Sacramentaliter præſens Salvator noſter ſubſtantia ſua nobis adeſt.* —and in the ſame page he ſaith, when the word *Real preſence* is denied by ſome Proteſtants, it is taken for *natural*, and not for *in rei veritate.*

§. 16. 7. Thus Biſhop *Forbes de Euchariſtia*, 2. *l.* 2. *c.* 9. §. — 'An 'Chriſtus in Euchariſtia ſit adorandus, Proteſtantes ſaniores non 'dubitant. In ſumptione enim Euchariſtiæ (ut utar verbis Archie- 'piſcopi *Spalatenſis*) adorandus eſt Chriſtus vera latria, ſiquidem 'corpus ejus vivum & glorioſum miraculo quodam ineffabili dignè 'ſumenti præſens adeſt, & hæc adoratio non pani, non vino, non 'ſumptioni, non comeſtioni, ſed ipſi corpori Chriſti immediate per 'ſumptionem Euchariſtiæ exhibito, debetur & perficitur. —And *Ib.* §. 8. "—Immanis eſt rigidorum Proteſtantium error, qui ne- 'gant Chriſtum in Euchariſtia eſſe adorandum, niſi adoratione in- 'terna & mentali, non autem externo aliquo ritu adorativo, ut in 'geniculatione aut aliquo alio conſimili corporis ſitu; hi fere om- 'nes male de præſentia Chriſti Domini in Sacramento, miro ſed 'vero modo præſentis, ſentiunt. —Again 3. *l.* 1. *c.* §. 10. '—Di- 'cunt etiam ſæpiſſime ſancti Patres in Euchariſtia offerri & ſacri- 'ficari ipſum Chriſti Corpus, ut ex innumeris pene locis conſtat, 'ſed non proprie & realiter omnibus ſacrificii proprietatibus ſerva- 'tis; ſed per commemorationem & repræſentationem ejus quod 'ſemel in unico illo ſacrificio Crucis, quo alia omnia ſacrificia con- 'ſummavit Chriſtus ſummus Sacerdos noſter, eſt peractum; & per

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'piam ſupplicationem, qua Eccleſiæ miniſtri propter unici illius ſa-'crificii perpetuam victimam, in Cœlis ad dextram Patris aſſiſten-'tem, & in ſacra menſa modo ineffabili præſentem, Deum Patrem 'humillime rogant, ut virtutem & gratiam hujus perennis victimæ, 'Eccleſiæ ſuæ, ad omnes corporis & animæ neceſſitates efficacem & 'ſalutarem eſſe velit. [Here is acknowledg'd 1. *Chriſti corpus in ſacra menſa modo ineffabili præſens.* 2. *Hoc corpus oblatum in Euchariſtia ut ſacrificium Deo Patri.* 3. *Ipſi corpori Chriſti ut præſenti in Euchariſtia miraculo quodam ineffabili, immediate debita adoratio veræ Latriæ.*]

8. Thus the Archbiſhop of *Spalato* much-what to the ſame purpoſe, *de Rep. Eccl. 7. l. 11. c. 7. §.*. 'Si ſecundum veritatem §. 17. 'qui digne ſumit ſacramenta corporis & ſanguinis Chriſti, ille vere '& realiter corpus & ſanguinem Chriſti, in ſe corporaliter, modo 'tamen quodam ſpirituali, miraculoſo & imperceptibili ſumit; om-'nis digne communicans adorare poteſt & debet corpus Chriſti 'quod recipit; non quod lateat corporaliter in pane, aut ſub pane, 'aut ſub ſpeciebus & accidentibus panis; ſed quod quando digne 'ſumitur panis Sacramentalis, tunc etiam ſumitur cum pane Chri-'ſti corpus reale illi communioni realiter præſens.

8. And thus Mr. *Thorndyke* in his Epilogue to the Tragedy, §. 18. *3. l. 3. c. p. 17.* —'That which I have already ſaid is enough to 'evidence the myſtical and ſpiritual preſence of the fleſh and blood 'of Chriſt in the Elements as the ſacrament of the ſame, before 'any man can ſuppoſe that ſpiritual preſence of them to the ſoul, 'which the eating and drinking Chriſt's fleſh and blood ſpiritual-'ly by living Faith importeth. —and *Ib. 2. c. p.* 10. 'when it fol-lows, *He that eateth and drinketh unworthily, eateth and drinketh 'damnation to himſelf, not diſcerning the Lord's body*; unleſs a man 'diſcern the Lord's body where it is not, of neceſſity it muſt there 'be where it is diſcerned to be, *&c.* and *3. l. 23. c. p. 225.* he ſaith, '—that anciently there was a reſervation from communion to 'communion: and —that he who carried away the body of our 'Lord to eat it at home, drinking the blood at preſent, might rea-'ſonably be ſaid to communicate in both kinds. Neither can '(ſaith he) that Sacramental change which the Conſecration 'works in the Elements be limited to the Inſtant of the Aſſembly; 'tho it take effect only in order to that Communion, unto which 'the Church deſigneth that which it conſecrateth. —and *3. l. 5. c. p.* 44. —Having maintained that the Elements are really chang-'ed, from ordinary bread and wine into the Body and Blood of 'Chriſt myſtically preſent as in a Sacrament, and that in virtue of

'the Conſecration, not by the Faith of him that receives; I am to 'admit and maintain whatſoever appears duly conſequent to this 'truth: namely, that the elements ſo conſecrated are truely the 'ſacrifice of Chriſt upon the Croſs, in as much as the body and 'blood of Chriſt are contained in them, *&c.* —and then *p.* 46. he farther collecteth thus. '—And the ſacrifice of the croſs being 'neceſſarily propitiatory and impetratory both, it cannot be de-'nied that the Sacrament of the Euchariſt, in as much as it is the 'ſame ſacrifice of Chriſt upon the Croſs, —is alſo both propitiato-'ry and impetratory. and 3. *l.* 30. *c. p.* 350. — 'I ſuppoſe (ſaith 'he) that the body and blood of Chriſt may be adored whereſoever 'they are, and muſt be adored by a good Chriſtian, where the cu-'ſtom of the Church, which a Chriſtian is obliged to communi-'cate with, requires it. —And *p.* 351. — 'Not to balk the free-'dom which hath carried me to publiſh all this; I do believe, that 'it was practiſed and done [*i.e. our Lord Chriſt really worſhipped in 'the Euchariſt*] in the ancient Church, which I maintain from the 'begining to have been the true Church of Chriſt, obliging all to 'conform to it in all things within the power of it: I know the 'conſequence to be this, That there is no juſt cauſe why it 'ſhou'd not be done at preſent, but that cauſe which juſtifies the 'reforming of ſome part of the Church without the whole. [*Here is acknowledg'd* 1. *Preſently upon Conſecration a preſence of Chriſt's Body and Blood with, or in, the Elements, before any preſence of them to the ſoul by a living faith; of which body becoming here preſent, the unworthy receivers are ſaid to be guilty,* 1 Cor. 11. 29. —2. *A permanency of this body and blood with theſe ſymbols in the reſervation of them, after the aſſembly had communicated.* 3. *The Elements ſo conſecrated, in as much as the body and blood of Chriſt is contained in them, affirmed to be truly the ſacrifice on the Croſs.* —4. *Adoration of this Body and Blood as ſo preſent, to be a duty, and anciently practiſed.*]

CHAP.

CHAP. III.

Conſiderations on the 2d. Obſervable, That a natural Body cannot be in many places at once.

THis I had to repreſent, and theſe witneſſes to produce againſt the firſt Obſervable; the profeſſion made in this Declaration, *That the natural Body and Blood of Chriſt are not in the Holy Sacrament of the Euchariſt.* It were an eaſy task here to back the teſtimony of theſe Writers with thoſe of the Fathers to the ſame purpoſe; but I conceive it needleſs, ſince the ſame Proteſtant Writers here cited urge the authority of Antiquity, as a chief inducement and motive of this their Aſſertion. Now then to conſider the ſecond, the urging for ſuch Non-preſence, this reaſon; becauſe *it is againſt the truth of a natural body to be*, or becauſe a natural body cannot truly be, *in more places than one, at one time.* §. 19.

1. Here alſo, firſt, If ind Proteſtants, and eſpecially our Engliſh Divines generally to confeſs the preſence of our Saviour in the Euchariſt to be an ineffable myſtery, (which I conceive is ſaid to be ſo in reſpect of ſomething in it *oppoſite* and contradictory to, and therefore incomprehenſible and ineffable by, humane reaſon.) For this thus *Calvin* himſelf long ago in the beginning of the Reformation, *Inſt.* 4. *l.* 17. *c.* 24. §. " Ego hoc myſterium minime ratio- ' nis humanæ modo metior, vel naturæ legibus ſubjicio. —Huma- ' næ rationi minime placebit [*that which he affirms*] penetrare ad ' nos Chriſti carnem, ut nobis ſit alimentum. —Dicimus Chriſtum ' tam externo ſymbolo, quam ſpiritu ſuo ad nos deſcendere, ut ve- ' re ſubſtantia carnis ſuæ animas noſtras vivificet. —In his paucis ' verbis qui non ſentit multa ſubeſſe miracula, pluſquam ſtupidus ' eſt: quando nihil magis incredibile, quam res toto cœli & terræ ' ſpatio diſſitas ac remotas, in tanta locorum diſtantia, non tantum ' conjungi, ſed uniri; ut alimentum percipiant animæ ex carne ' Chriſti: [*Nihil magis incredibile*; therefore *not this more incredible*, that *Idem Corpus poteſt eſſe in diverſis locis ſimul.*] —And §. 32. ' —Porro de modo ſiquis me interroget, fateri non pudebit, ſubli- ' mius eſſe arcanum, quam ut vel meo ingenio comprehendi, vel ' enarrari verbis queat. —And §. 25. Captivas tenemus mentes no- ' ſtras ne verbulo duntaxat obſtrepere, ac humiliamus ne inſur- ' gere, audeant. —Nec vero nefas nobis eſſe ducimus, ſanctæ Vir- ' ginis exemplo, in re ardua ſciſcitari, quomodo fieri poſſit? See more *Ibid.* §. 7. [*Naturæ legibus non ſubjicio, —humanæ rationi mi-* §. 20. n. 1. 1.

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nime placet, —quomodo fieri poteſt] —Surely theſe argue ſomething in it ſeemingly contradictory to nature and humane reaſon.

§. 20. n. 2. Thus King *James* of the *Euchariſt* in his anſwer to Cardinal *Perron* by *Cauſabon.* —'Myſterium iſtud magnum eſſe humano 'ingenio incomprehenſibile, ac multo magis inenarrabile, Eccleſia 'Anglicana fatetur & docet.

§. 20. n. 3. And thus ſpeaks Dr. *Taylor* in *Real preſence*, §. 11. *n.* 28. after that he had numbred up many apparent contradictions, not only in reſpect of a *natural*, but, as he ſaith, of an *abſolute*, poſſibility of Tranſubſtantiation, (from *p.* 207. to *p.* 337.) 'Yet (ſaith he) let it 'appear that God hath affirmed Tranſubſtantiation, and I for my 'part will burn all my arguments againſt it, and make publick a-'mends: [*all my arguments, i. e. of apparent Contradictions and 'abſolute Impoſſibilities.*] And *n.* 28. To this objection, "That 'we believe the doctrine of the Trinity, and of the Incarnation, of 'our Saviour's being born of a pure Virgin, *&c. clauſo utero*, and of 'the Reſurrection with identity of bodies (in which the *Socinians* 'find abſurdities and contradictions) notwithſtanding ſeeming 'impoſſibilities; and therefore why not Tranſubſtantiation? He anſwers, that "If there were as plain Revelation of Tranſub-'ſtantiation, as of the other, then this Argument were good: and 'if it were poſſible for ten thouſand times more arguments to be 'brought againſt Tranſubſtantiation, [*of which ten thouſand then ſuppoſe that this be one, that* Idem corpus non poteſt eſſe ſimul in duobus locis] "yet we are to believe the Revelation in deſpite of 'them all. [*Now none can believe a thing true, upon what motive ſoever, which he firſt knows certainly to be falſe, or, which is all one, certainly to contradict. For theſe, we ſay, are not verifiable by divine power, and* ergo *here, I may ſay, ſhould Divine Power declare a truth, it would tranſcend it ſelf.*] —Again, in *Liberty of Prophecy*, 20. §. 16. *n.* he ſaith, "Thoſe who believe the *Trinity* in 'all thoſe niceties of explication which are in the School, and 'which now adays paſs for the doctrine of the Church, believe 'them with as much violence to the principles of natural and ſu-'pernatural Philoſophy, as can be imagined to be in the point of *Tranſubſtantiation.* *Yet I ſuppoſe himſelf denies no ſuch doctrine about the Trinity, that is commonly delivered in the Schools.*

§. 21. 2. I conceive, that any one thing that ſeemeth to us to include a perfect contradiction, can no more be effected by divine power, than another, or than many other the like may: therefore if theſe men do admit once, that ſome ſeeming contradiction to reaſon may yet be verified in this Sacrament, for which they call it

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an *ineffable myſtery*; I ſee not why they ſhould deny, that this particular ſeeming contradiction, among the reſt, *of the ſame body being at the ſame time in ſeveral places*, yet by the divine power (I ſay not *is*, for the knowledge of this depends on Revelation, but) *may be*, ſo verified.

3. I cannot apprehend but that theſe Writers muſt hold this particular ſeeming contradiction, or ſome other equivalent to it, to be true; ſo long as they do affirm a *real* and *ſubſtantial preſence* of the very Body of Chriſt to the worthy communicant here on earth, contradiſtinct to any ſuch other real preſence, as implies only a preſence of Chriſt's body in its *virtue*, *efficacy*, *benefits*, *ſpirit*, &c. which is the *Zuinglian real preſence*. For ſuppoſe our Saviour's body to be (as they will have it) only *naturally* or *locally* in heaven; yet if the *ſubſtance*, the *eſſence*, the *reality* of this Body (however ſtript of its natural properties, all ſuch as being not the very eſſence of it, are removeable from it *per potentiam divinam*) be here on earth in the Euchariſt, when it is alſo in Heaven, (be it here preſent to the *ſymbols*, or to the *receiver*, or to any thing elſe, it matters not:) we muſt affirm that this *eſſence* or *ſubſtance* of the ſame body at leaſt is at the ſame time in divers *places*; or (if we will have this eſſence to be in heaven only, as in a place) in divers *ubi's*, which is every whit as ſeeming contradictory as the other. and whoever will grant, that an *Angel* by divine power may be at the ſame time in two ſeveral *ubi's*, cannot reaſonably deny that a *Body* may be ſo, in ſeveral *places*; or in one *place*, and in another *ubi*. I ſay then, that this Propoſition, [*that the ſame Body is at the ſame time in divers places*,] or another equivalent to it, muſt be conceded to be true, ſo long as we affirm the eſſence of our Saviour's body to be here on earth in the Euchariſt at the ſame time, as it is alſo in Heaven; unleſs we defend one of theſe two things; either. §. 22.

1. *That this Body is both here and there by an incomprehenſible continuation, as it were, thereof*, (which ſounds ſomewhat like the *ubiquity* of ſome *Lutherans*) for which ſee the words of *Calvin* quoted before §. 8. *Res toto cœli & terræ ſpatio diſſitas ac remotas conjungi & uniri* &c. words uſher'd in by him with a *nihil magis incredibile*. [But then, as ſome ſeem thus to make Chriſt's Body that is in heaven, by a certain prolonging or *continuation* incomprehenſible (as their expreſſions ſeem to import) to be joyned, upon an act of faith, to the ſoul of the worthy Receiver here on earth, whilſt yet the ſame body is ſtill only in heaven, and there no way at all enlarged in its dimenſions; ſo why may not others as probably make the §. 23.

ſame

ſame body that is in heaven, by a certain *diſcontinuation* ineffable, to be preſent here on earth, upon the act of conſecration, to the ſymbols or receiver, tho it be in both theſe places only the ſame body ſtill, and not multiplied in its eſſence? As the ſame *Soul* is totally in the Head and the Foot; yet this Soul not continued in theſe two places or *Ubi's*, neither by its parts, ſince it hath none; nor by two totals, ſince in both it is but one: and ſuppoſe one foot of this body doth ſtand in the water, the other on the land; the ſame Soul being totally in both theſe feet, conſequently will be totally in the water, and totally not in the water, but on the land. and ſuppoſe again the two feet cut off from the body, and yet preſerved ſtill alive, *i.e.* the ſoul, that did before, ſtill informing them *per potentiam divinam*, (which we ſee naturally done in many Inſects:) the ſame ſoul will be now, totally in the water, and totally on the land, without continuation (if I may ſo ſay) of it ſelf. And ſuppoſe again this body, which it informes, to increaſe to a much greater bulk; and the ſame ſoul will be now in many more places than formerly without any augmentation of it ſelf. And why the ſame things may not be ſaid of *Bodies*, when ſtript of quantitative dimenſions; or how far ſome properties of Spirits may be communicated to them, *(ſalva eſſentia corporis)* who can ſay? What our Saviour ſaid to the *Sadducees* reluctting to believe a revelation concerning the reſurrection of the ſame numerical body, becauſe involving in it very many ſeeming contradictions, *Erratis neſcientes Scripturas, neque virtutem Dei*, may as well be ſaid in this great myſtery of the Euchariſt.]

Matt. 22. 29

§. 24. n. 1. Or 2*ly*, unleſs we will explain our ſelves, that, by the *eſſential, real, ſubſtantial preſence of Chriſt's Body in the Euchariſt, we mean only the preſence of the true and real effect, bleſſing, virtues*, of this Body, (as Dr. *Taylor* ſometimes ſeems to do,) but this is, after profeſſing with the higheſt in our *words*, a relapſing into *Zuinglianiſme* in our *ſenſe*. [I will ſet you down the Doctors words, (*Real Preſence* §. 11. *n.* 17.) where, after he hath ſaid, "that there is not in 'all School-Divinity, nor in the old Philoſophy, nor in nature, any 'more than three natural proper ways of being in a place, *circumſcriptive, definitive, repletive*, and that the Body of *Chriſt* is not in the Sacrament any of theſe three ways, (quoting *Turrecremata* for it) he replies thus to thoſe Schoolmen, that rejecting theſe three ways, do ſay, that *Chriſt's* Body is in a fourth way viz. *Sacramentally* in more places than one. — "This, ſaith he, is very true; 'that is, that the Sacrament of Chriſt's body is [*in more places than 'one*]; and ſo is his Body [*in more places than one*] figuratively, tro-

'tropically, repreſentatively in being [or *eſſence*,] and really in *ef-*
'*fect* and *bleſſing*. But this is not a natural real being in a place,
, but a relation to a perſon. Thus he. But if thus Chriſt's Body
be held by us, as to its eſſence, only *figuratively, tropically*, and *re-*
preſentatively in more places than one; and *really* in thoſe places
only in its *effect* and *bleſſing*, what will become of our—*præſentiam non minus quam illi veram*, (ſee before §. 11.) if others hold the preſence of Chriſt's very *eſſence* and *ſubſtance* in the Euchariſt, we only the preſence there of its *effect* and *bleſſing*?

Now as to the proper *mode* (which the Dr. here agitates) of Chriſt's Body being ſubſtantially in the Sacrament, whether it is *circumſcriptive*, *definitive*, or ſome other way; it is true, that the Schoolmen do not all agree on one and the ſame. S. *Thomas*, *Durand*, and ſeveral others, deny the body of Chriſt to be either *circumſcriptive*, or *definitive* in this Sacrament, and proceed to affirm that *Idem Corpus non poteſt, per miraculum*, or *potentiam divinam, eſſe in pluribus locis ſimul*, i. e. *local ter*, or, in the foremention'd wayes, Circumſcriptively or Definitively.

But you may note, 1. That they take *circumſcriptive*, and *definitive*, in ſuch a ſenſe, as that theſe two do exclude, not only ſuch a bodies being *ubique*, every where; but abſolutely its being *alibi*, any where elſe; and that theſe modes of Preſence would infer, that the ſame individual is divided from it ſelf, (contrary to the nature of *individuum*, or *unum*,) if ſuch body ſhould at that time be any where elſe. See S. *Thom.* Suppl. q. 83. art. 3. ad 4um —and 3^a^ q. 76. art. 5. where he ſaith, that that is *circumſcriptive in loco*, '*quod nec excedit, nec exceditur*. —And ſee *Durand*, his follower, in 4. ſent. 44. d. q. 6. where he argueth very clearly thus: —"Exi-
'ſtentia unius corporis ſimul in pluribus locis implicat expreſſè con-
'tradictionem; quia illud quod eſt circumſcriptive in diſtantibus
'locis oportet quod ſit diſtinctum diſtinctione locorum; quia
'quicquid eſt circumſcriptive in loco aliquo, totum continetur ab
'ipſo, ita quod nihil contenti eſt circumſcriptive extra continen-
'tem. Propter quod illa quæ ſunt in diſtinctis locis circumſcrip-
'tive, neceſſario diſtincta ſunt; &, quia eſt contra rationem unius
'quod ſit diſtinctum, ideo ſi unum corpus eſſet in pluribus locis
'circumſcriptive, eſſet unum & non unum ſeu indiſtinctum; quod
'implicat contradictionem. §. 24. n. 2.

2. That they put a third way of preſence of Chriſt's Body in the Euchariſt, real and true, and tho not *per modum quantitatis dimenſivæ*, yet *per modum ſubſtantiæ*,* which they ſay is a mode proper to this Sacrament, and ſuch as hinders not the ſame body at §. 24. n. 3. * Aqu. 3. 76 q. 5. art.

the ſame time to be *alibi*, elſewhere, and yet to remain, tho it be elſewhere, *indiviſum in ſe*; which the other Preſences, in their acception of them, do hinder. Of which thing thus *Durand* contends *, That Chriſt's Body is preſent in the Sacrament *ratione ſolius præſentiæ ad locum*, not *ratione continentiæ* either *circumſcriptive* or *definitive*. —and that *Quod eſt præſens loco hoc modo, poteſt eſſe ſimul præſens in pluribus locis*; *ſicut Angelus*, ſaith he, *eſt præſens omnibus corporibus quæ poteſt movere.*

* In 4. ſent. 11. d. q. 1.

§. 24. n. 4. Mean-while other Schoolmen and Controvertiſts take liberty to diſſent from theſe. See *Scotus* in 4. ſent. diſt. 10. q. 2. and *Bellarm.* de Euchar. 3. l. 3. c. and it ſeems not without reaſon. For, why ſhould this their *Subſtantial* or *Sacramental* way (as real and true as any of the other) of Chriſt's Body being at the ſame time in heaven and in the Euchariſt, conſiſt with this Bodie's remaining *indiviſum in ſe*; more than the *circumſciptive* or *definitive* way, rightly underſtood, and freed of their limitations; or, why impoſe they ſuch a notion on theſe two ways, that they muſt imply an exact adequation of the place and the placed, or exclude it from being at all any where elſe; any more than the other Subſtantial or Sacramental way (which they maintain) doth?

Thus far I have ſtept aſide, to ſhew, that the Doctor receives no advantage here, for the denying the Eſſential or Subſtantial preſence of Chriſt's Body in the Euchariſt, from the difference in the Schools concerning the *Mode* thereof, whilſt all of them agree both in ſuch Subſtantial preſence, and alſo in Tranſubſtantiation.

§. 25. Conſequently to what hath been ſaid I gather alſo Firſt, that if we do not take *præſentia corporalis* or *præſentia naturalis* in ſuch a ſenſe as they imply the preſence of ſome *corporeal* or *natural* accidents or properties by divine power ſeparable (as ſome are, the eſſence ſtill preſerved, and who knows exactly how many: in which reſpect Chriſt's body is denied, as by the *Engliſh*, ſo by the *Roman* and *Lutheran*, Churches, to be in the Euchariſt *modo corporeo* or *naturali*:) but take them as they imply the *corporeal or natural preſence of the eſſence or ſubſtance* of this Body; thus will *Real* or *Eſſential* preſence be the ſame with *corporeal* and *natural*. And therefore theſe words [*Real and eſſential preſence*] ſeem as truly denied to be in the Euchariſt, by the firſt compoſers of the foreſaid Declaration in the latter end of K. *Edward's* dayes, as the words [*Corporal* and *Natural preſence*] are in this 2*d*. Edition thereof in *A. D.* 1661. I ſay the one, the *eſſential* or *ſubſtantial*, denied to be there, as much as the other, the *natural*: whenever this reaſon in both is added for it, *viz.* becauſe *Idem corpus non poteſt eſſe ſimul in diverſis locis*. For this.

this reaſon ſeems neceſſarily to exclude the one, as well as the other, the *real* and *eſſential* preſence, as well as *corporal* and *natural.*

Indeed the preſent Rubrick hath only theſe words, [" that no §. 26.
'adoration ought to be done unto any *corporal* preſence of Chriſt's
'natural fleſh and blood,] whereas that in King *Edward's* time hath theſe, [" that no adoration ought to be done unto any *real* 'and *eſſential* preſence of Chriſt's natural fleſh and blood,] the words *Real* and *eſſential* then, being now changed into *Corporeal*; and this ſeems to be done with ſome caution for the preſent Church her maintaining ſtill a *real* and *eſſential* preſence of Chriſt's body in the Euchariſt; whereas thoſe in the latter time of King *Edward* ſeem to have denied it. [For as the firſt dayes of this Prince ſeem to have bin more addicted to *Lutheraniſme*, ſo the latter dayes to *Zuinglianiſm*; as appears in ſeveral expreſſions of Biſhop *Ridley*, (ſee his laſt examination in *Fox* p. 1598. and his ſtating the firſt Queſtion diſputed at *Oxford* about the Real Preſence,) and of *Peter Martyr.** When alſo this Queſtion, *An Corpus Chriſti realiter vel ſubſtantialiter adſit in Euchariſtia*, in *Oxford*, was held negatively; and when all thoſe alterations were made in the Forme of the Service of our Lord's Supper (mentioned before in the begining of this Diſcourſe) that might ſeem to favour any preſence of Chriſt's Body in relation to the ſymbols.] But here I ſay, if the words of the former Rubrick, *real* and *eſſential*, were by the late Clergy changed into *corporal* on any ſuch deſign, that ſo the Real and eſſential preſence might be ſtill by them maintained; then I ask here, how can the ſame reaſon be ſtill retained in their opinion thus altered? For, this reaſon, [*that the ſame Body cannot be at once in ſeveral places*] as I have ſaid, combats as well a *real* and *eſſential* preſence, which they now would ſeem to allow; as a *corporal*, which they reject.

* See Diſput. Oxon. 1549. fol 18, 67, and 88.

2. I infer; that let them expreſs this eſſential or ſubſtantial §. 27.
preſence of Chriſt's Body in the Euchariſt, ſtill defended by them, how they pleaſe, by callng it *Myſtica*, *Spiritualis*, *Symbolica*, *Sacramentalis*, or the like; yet if the preſence of the Eſſence or Subſtance be ſtill retained, they are eaſed no more thus, from maintaining, that *Idem corpus poteſt eſſe in duobus locis* (or *ubi*) *ſimul*, than any other party, which hold any groſſer preſence there. And therefore ſuppoſe, if you will, a body cloth'd with all its uſual accidents of quantity and dimenſions, and of quality (except you will number alſo this amongſt them, to *poſſeſs but one place*, and except you will annex to *circumſcriptive* or *definitive* the reſtrictions mentioned before §. 24. n. 2.); and it may no leſs (when ſuch

is the divine pleaſure) be, thus, at the ſame time in many places, than when ſtript of them: for the ſame ſeeming abſurdities and contradictions follow, from an Angel's, or Soul's being at the ſame time in two diſtinct definitive *ubi's*, without any continuation (if I may ſo ſay) of its eſſence between theſe *ubi's*; as do follow from a body ſo qualified being in two circumſcriptive places without the like continuation; as you may ſee in peruſing the common objections that are made againſt plurality of places.

De Euchar. l. 3. c. 3. For as Cardinal *Bellarmin* preſſeth well to this purpoſe: '—Si 'quis objiciat aliam eſſe rationem corporum, aliam ſpirituum, is fa- 'cile refelli poteſt. Nam ratio cur corpora non videantur poſſe 'eſſe in pluribus locis non tam eſt moles quam unitas. —Ideo au- 'tem non videtur poſſe eſſe, quia non poteſt divelli a ſeipſo: & vi- 'detur neceſſario debere divelli ac diſtrahi a ſe, ſi ponatur in variis 'locis. Porro iſta repugnantia quæ ſumitur ab unitate rei non mi- 'nus invenitur in ſpiritu quam in corpore: utrumque enim eſt u- 'num, & a ſe dividi non poteſt. Quare perinde eſt in hac quæſti- 'one ſive de *Corpore* ſive de *Spiritu* probetur, [*and I add*, ſive de cor- 'pore *eſſentiali*, ſive de *naturali*.] The like things he ſaith of a Sacramental preſence, and not *per occupationem loci*; ſo this preſence be real. *Quæ realis præſentia*, ſaith he, *in tot Altaribus & non in locis intermediis non minus tollere videtur indiviſionem rei, quam repletio plurium locorum.*

§. 28. This being ſaid from §. 22. That, in my apprehenſion either theſe our *Engliſh* Divines muſt affirm this Propoſition of *one body at the ſame time being in more places than one*, or ſome other equivalent to it, to be true; or muſt ceaſe to aſſert any *real*, *eſſential*, or *ſubſtantial* preſence of Chriſt's body in the Euchariſt, contradiſtinct to the ſenſe of the *Zuinglians*.

4. It ſeems to me, that ſome of the more judicious amongſt them heretofore have not laid ſo great weight on this philoſophical poſition, as wholly to ſupport and regulate their faith in this matter by it, as it ſtands in oppoſition not onely to nature's but the divine power: becauſe they pretend not any ſuch certainty thereof; but that, if any divine revelation of the contrary can be ſhewed, they profeſs a readineſs to believe it.

§. 29. See the quotations out of Dr. *Taylor* before §. 20. *n.* 3. And thus Biſhop *White* againſt *Fiſher* p. 179. much what to the ſame purpoſe. —"We cannot grant (ſaith he) that one Individual body 'may be in many diſtant places at one and the ſame inſtant, until 'the Papiſt demonſtrate the poſſibility hereof by teſtimony of Sa- 'cred Scripture, or the ancient Tradition of the primitive Church,

or

'or by apparent reaſon. and p. 446. —We diſpute not what God 'is able to effect by his abſolute power, neither is this queſtion of 'any uſe in the matter now in hand. —That God changeth the 'Ordinance which himſelf hath fixed, no divine teſtimony or reve-'lation affirmeth or teacheth. There is a twofold power in God, '*ordinata*, and *abſoluta*. One according to the order which himſelf 'hath fixed by his word and will, the other according to the infi-'niteneſs of his eſſence. Now according to the power meaſured 'and regulated by his Word and Will, all things are impoſſible 'which God will not have to be. —and p. 182. —Except God 'himſelf had expreſly revealed and teſtified in his Word that the 'contrary [i.e. *to the common ordinance of the Creator*] ſhould be 'found in the humane Body of Chriſt *&c.* a Chriſtian cannot be 'compelled to believe this doctrine as an Article of his Creed upon 'the ſole voice and authority of the *Lateran* or *Tridentine* Council. [*But if they were certain of ſuch contradiction, then are they certain that there neither is nor can be ſuch contrary revelation; and when any revelation, tho never ſo plain, is brought, they are bound to interpret it ſo, as not to affirm a certainly known impoſſibility.*]

Again, thus Biſhop *Forbes* de Euchar. l.l. 2.c. 1.§. cenſures thoſe §. 30. other Proteſtants, who peremptorily maintain that there is ſuch a real certain contradiction. —" Admodum periculoſe & nimis au-'dacter negant multi *Proteſtantes*, Deum poſſe panem ſubſtantia-'liter in corpus Domini convertere, [*which converſion involves the putting* idem corpus ſimul in diverſis locis.] 'Multa enim poteſt 'Deus omnipotens facere ſupra captum omnium hominum imo & 'Angelorum. Id quidem quod implicet contradictionem non 'poſſe fieri concedunt omnes: ſed quia in particulari nemini evi-'denter conſtat, quæ ſit uniuſcujuſque rei eſſentia, ac proinde quid 'implicet, & quid non implicet contradictionem; magnæ profecto 'temeritatis eſt, propter cæcæ mentis noſtræ imbecillitatem, Deo 'limites præſcribere, & præfracte negare omnipotentia ſua illum 'hoc vel illud facere poſſe: Placet nobis judicium Theologorum '*Wirtenbergicorum* in Confeſſione ſua, Anno 1552. Concilio *Tri-'dentino* propoſita, cap. *de Euchariſtia*, (vide *Harmon. Confeſ.*) 'Cre-'dimus inquiunt omnipotentiam Dei tantam eſſe, ut poſſit in Eu-'chariſtia ſubſtantiam panis & vini vel annihilare, vel in corpus & 'ſanguinem Chriſti mutare. Sed quod Deus hanc ſuam abſolutam 'omnipotentiam in Euchariſtia exercear, non videtur eſſe certo ver-'bo Dei traditum, & apparet veteri Eccleſiæ fuiſſe ignotum. After which the ſame Biſhop goes on to ſhew the moderation alſo of ſome foreign reformed Divines herein, tho much oppoſing the *Lutheran* and

and *Roman* opinion. "*Zuinglius* & *Oecolampadius* (ſaith he) ali-
'quoties, ut conſtat, conceſſerunt *Luthero* & illius ſequacibus, ac
'proinde Romanenſibus, (ut qui idem non minore contentione ur-
'gent in Tranſubſtantiatione ſua defendenda, quam illi in Conſub-
'ſtantiatione ſua) Deum quidem hoc poſſe efficere, ut unum cor-
'pus ſit in diverſis locis; ſed quod idem in Euchariſtia fieret, &
'quod Deus id fieri vellet, id vero ſibi probari poſtularunt. Uti-
'nam hic pedem fixiſſent, nec ulterius progreſſi fuiſſent diſcipuli.
'In Coll. *Malbrunnenſi* actione 8. *Jacobo Andreæ Lutherano* objicien-
'ti *Calviniſtas* negare Chriſti corpus cœleſti modo pluribus in lo-
'cis eſſe poſſe, ita reſpondet *Zach Urſinus* Theol. *Heidelburgenſis*:
'Non negamus eum ex Dei omnipotentia pluribus in locis eſſe
'poſſe; hoc in controverſiam non venit, ſed an hoc velle Chriſtum
'ex verbis ejus probari poſſit? Itaque hoc te velle exiſtimavimus,
'Chriſti corpus non tantum poſſe, ſed etiam reipſa oportere in S.
'Cœna præſens eſſe *&c.* v. Urſ. *&c.* p. 155. Idem *Urſinus* Action.
'ead. p. 153. Conaberis etiam oſtendere (*alloquitur* Jacobum An-
dream) 'elevari & imminui a nobis omnipotentiam Dei, cum di-
'camus Deum non poſſe facere, ut corpus in pluribus ſit locis, aut ut
'Chriſti corpus per lapidem penetret [*the like contradictions ſeem-
ing to* Urſin *to urge, both plurality of places to one Body, and plurality of
'Bodies to one place*]: "De quo reſponſum eſt, non ſemel, nunquam
'quæſitum eſſe aut diſputatum, an *poſſit* Deus hoc aut illud effice-
're; ſed hoc tantum, an ita *velit*.— See more in the Author. To
which I may adde S. *Auſtin's* ſaying, *Cura pro mortuis*, c. 16. "Iſta
'Quæſtio vires intelligentiæ meæ vincit, quemadmodum opitulen-
'tur Martyres iis, quos per eos certum eſt adjuvari: utrum ipſi per
'ſeipſos adſint uno tempore tam diverſis locis & tanta inter ſe lon-
'ginquitate diſcretis *&c. or whether this was done* per Angelica miniſteria uſquequaque diffuſa, *ſhews this* Father *believed no im-
poſſibility of a Martyrs being* uno tempore in diverſis locis.

§. 31. And from this reaſon of their uncertainty of ſuch contradiction, whether it is real in reſpect of the *divine* power, it ſeems to be, that the Convocation of the Clergy in the beginning of Q. *Elizabeth's* dayes, both caſt out of the 28 of the former *Articles* of Religion made in the end of King *Edward's* Reign, theſe words following: ["—Cum naturæ humanæ veritas requirat, ut unius e-
'juſdemque hominis corpus in multis locis ſimul eſſe non poſſit,
'ſed in uno aliquo & definito loco eſſe oporteat; idcirco Chriſti cor-
'pus in multis & diverſis locis eodem tempore præſens eſſe non po-
'teſt. Et quoniam, ut tradunt ſacræ literæ, Chriſtus in cœlum fuit
'ſublatus, & ibi uſque ad finem ſæculi eſt permanſurus, non debet

quiſquam

'quiſquam fidelium carnis ejus & ſanguinis realem præſentiam & 'corporalem (ut loquuntur) præſentiam in Euchariſtia vel credere 'vel profiteri.] And alſo caſt out this very Rubrick or Declaration out of the then Common-prayer-book; and alſo reſtored again the former forme in adminiſtring the Communion; [*The Bo- of our Lord* &c. *preſerve thy body and ſoul,*] *and all this* (ſaith Dr. *Heylin*)* *leſt under colour of rejecting a Carnal, they might be thought alſo to deny ſuch a Real preſence, as was defended in the writings of the ancient Fathers.*

*History of Reform. Q. Eliz. p. 11.

§. 32. And laſtly, the late Clergy alſo in 1661, in that part of this received Rubrick or *Declaration* wherein they reject the words of the former, [*real and eſſential preſence,*] as is ſaid before §. 3. n. 4. ſeem to diſallow the opinion of K. *Edward's* latter Clergy, and to vindicate ſtill the *Real* preſence: but then, they retaining ſtill unchanged the laſt expreſſions of the former Rubrick, which affirm Chriſt's natural Body not to be in the Euchariſt, and that upon ſuch a ground as is there given, ſeem again to diſclaim it; unleſs they will juſtify as ſeeming a contradiction as that is of *idem in pluribus locis ſimul*; which they condemn. A *contradiction*, I ſay; for I cannot diſcern, how this [*Chriſt's natural body is here, and is in heaven, and yet but one body,*] can be pronounced a contradiction: and this [*Chriſt's natural body is not here, but only in heaven, and yet this natural body is here moſt certainly received*] can be pronounced none. For if this can be juſtified to be part of their faith, that the natural body of Chriſt is not here in the Euchariſt, but only in *heaven*; yet this is another part thereof (ſee the former Teſtimonies §. 8. *&c.*) that the natural body of Chriſt is here in the Euchariſt received. *It*, the *body* that was born of the B. Virgin, not a *grace* only, not a *Spirit* only, but *it* it ſelf, for both *Hoc eſt Corpus meum*, and the general Tradition of the ancient Church, ſeems to have neceſſitated theſe Divines to this expreſſion, and "—facti participes ſub- 'ſtantiæ ejus virtutem quoque ejus ſentimus in bonorum omnium 'communicatione, ſaith *Calvin*, quoted before §. 8. —Now if theſe things be ſo, then this expreſſing only of one part of their faith in this Rubrick, viz. *that the natural body is not here*, and the not mentioning the other part with it, viz. *that the natural body notwithſtanding is here received by every worthy communicant*, (it matters not after what manner received, ſo this manner deny not the preſence of this body,) ſeems at leaſt to betray their faith to a dangerous miſconſtruction, and to precipitate him, who hears ſuch a confeſſion, into *Zuinglianiſme*. But if we would expreſs our whole and entire faith here concerning this matter, it cannot be, but

but that he, who hears it, (obſerving that both Chriſt's body *is here*, for he really receives it; and *not here*, for it is only in heaven; in that it is both within him, and at the ſame time many millions of miles from him, and yet cannot poſſibly be at two places at once;) will preſently ſay with *Calvin*, * "S. Virginis exemplo, *Quomodo fieri poſſit?* —&—*Nihil magis incredibile*, —and then I ſee not what they have to anſwer him, but —*Myſterium*, —*Arcanum*, —*Miraculum*, —*Ineffabile*. And then how can they urge others (as they do here) with contradictions, and impoſſibilities, who go about to explain this ineffable Myſtery by *Idem corpus in pluribus locis*; and mean while maintain the like contradictions themſelves, deſiring to have *their* contradiction paſſed and currant, the *others* ſuppreſſed?

See before p. 20.

§. 33. To expreſs my diſquiſitions yet a little more fully, and to ſee if they can poſſibly find any evaſion (without retiring to *Zuinglianiſm*) from thoſe difficulties *themſelves*, with which here they preſs *others*. If they ſay, that Chriſt's body is really or eſſentially preſent in the Euchariſt, but they mean not to the elements, but to the receiver; and that not to his body, but to his ſoul; yet if they affirm it as much, or as far preſent to the ſoul, as others do to the ſigns, (as Mr. *Hooker* ſaith, *they differ only about the ſubject, not the preſence*:) do not the ſame objections, abſurdities, *&c.* (concerning Chriſt's being both really and eſſentially in heaven, and in the place where the Communion is celebrated) with which they afflict others for making it preſent with the ſigns, return upon themſelves, for making it preſent with the receiver? For if it be poſſible, that the body of Chriſt now ſitting at the right hand of God in heaven can, notwithſtanding this, be preſent in our ſoul, or in our heart in ſuch a place on earth; ſo may it *under, with*, or *inſtead* of bread in the ſame place; unleſs we ſay that they affirm not the real preſence to the ſoul, which the others do to the bread. But then theſe writers muſt not ſay that they differ only about the manner, or the ſubject of his Preſence; but the Preſence it ſelf alſo.

§. 34. If they ſay that Chriſt's body is really or eſſentially preſent in the Euchariſt; but they mean *ſpiritually*, not *naturally*, or not *corporally*; ſo ſay others, both *Romaniſt*, and *Lutheran*; i. e. not with the uſual accidents or qualities accompanying (where is no ſupernatural effect) the nature or eſſence of a body: but if they will extend *ſpiritually* ſo far as that it ſhall imply Chriſt's body to be there *really* and *eſſentially*, yet not to be there *quoad naturam* or *eſſentiam ſuam*; or Chriſt's body to be there, not *quoad corpus*; this is, by a diſtinction to deſtroy the *theſis*. A-

Again, if they ſay *really* and *eſſentially* there preſent, but not *locally*; ſo ſay the *Lutheran*, and *Roman* Doctors, i. e. *circumſcriptive*, or by ſuch commenſuration to place, as bodies uſe to have in their natural condition: but if they will extend *locally* ſo far, as that they underſtand Chriſt's body to be there by no manner of *ubi* at all, not ſo much as *ubi definitive*, or ſo that they may truly ſay tis *hìc*, ſo, as not *ubique*, or not *alibi*, where no Communion is celebrated; what is this, but to affirm, tis there ſo, as that it is not at all there? §. 35.

If they ſay *really* and *eſſentially* preſent, *by reaſon of the ſame Spirit uniting us here on earth, as members to it in heaven*: beſides that thus Chriſt's body is no more preſent in the Euchariſt, than in any other Ordinance or Sacrament, wherein the Spirit is conferred; ſuch preſence is properly of the *Spirit*, not of the *Body*; and advanceth us not beyond *Zuinglianiſme*. §. 36.

But if at laſt they plainly interpret *real* and *eſſential* preſence, by Chriſt's being *preſent* (in corporal *abſence*) *to the worthy receiver in all the benefits and effects thereof*; Thus alſo they ſlide back into *Zuinglianiſme*. Concerning which opinion the Remonſtrants well diſcerning the difficulties, into which the affirming of a Real preſence doth caſt other Proteſtant parties, in their *Apol. pro Confeſſione ſua, p.* 256. ſaid; the *Zuinglian* opinion was "ſimpliciſſima, & ad 'idololatriam omnem evitandam in hac materia in primis neceſ-'ſaria. —& quæ a *Calvino* & illius ſequacibus dicuntur, manife-'ſtam in ſe continere tum vanitatem, tum abſurditatem; & ex iſto 'fonte emanaſſe ingentem illam idololatriam *&c.* And upon the ſame terms the *Socinians* reject *Calvin's* doctrine; See *Volkelius* 4. *l.* 22. *c. p.* 316. "—Tertius error eorum eſt, qui Chriſti corpus ſan-'guinemque re-vera quidem in ſacra cœna a nobis comedi bibique 'exiſtimant: verum non corporali, ſed ſpirituali ratione hoc a 'nobis fieri affirmant. Cujus quidem opinionis falſitas vel hoc 'uno convincitur, quod non ſolum Chriſti verbis nequaquam con-'tinetur; ſed etiam cum ſanæ mentis ratione pugnat: quæ dictat, 'fieri non poſſe, ut Chriſti corpus tanto intervallo a nobis disjun-'ctum in cœna re-vera comedamus. Idcirco & ille ipſe [*Calvinus*] 'qui ſententiæ iſtius author eſt, fatetur, ſe hoc myſterium nec 'mente percipere, nec lingua explicare poſſe. §. 37.

I find alſo a late Writer replying on this manner to his Adverſary *W. H.* urging, "—That ſome of the Learned'ſt of the *Engliſh* Clergy confeſs the Holy Euchariſt, after Conſecration, to be 'really and truly our Saviour's Body; and therefore adore it; and 'for this cauſe diſown the New Rubrick, which ſaith, *Our Lord's* §. 38. Roman Tradition examined, p. 12.

'*Body is in Heaven, and not on the Altar*; telling us, that they ac-
'knowledg the Thing, only dare not be ſo bold as the Romaniſts
'to determine the Manner, [*a thing ſaid by Biſhop* Andrews *and o-
'thers, in the former Teſtimonies.*] I find him, I ſay, returning this anſwer, 1. To the *Rubrick*. '-That this new Rubrick is but the old
'one reſtored; [*where he might have done well to have conſidered by whom it was alſo ejected, before its late reſtorement in A.D.* 1661, *viz. by the Engliſh Clergy; and that within a year or two after it firſt appeared a New Additional in King* Edward's *ſecond Common-Prayer-book.*] 2. To the *Perſons*. "—If (ſaith he) you ſpeak true of
'them, what regard ſhould we have of the Judgment of ſuch Clergy-men, as declare their aſſent and conſent to all things contain-
'ed in, and preſcribed by, the Book of Common-prayer, and Articles of Religion; and yet diſown the Rubrick, and believe
'Tranſubſtantiation, and adore the Euchariſt as Chriſt's Body? 'Why do not you call ſuch the *Roman* Clergy rather than the
'*Engliſh*, if they differ from you but only in a want of boldneſs to
'determine the Manner, whilſt they acknowledge the Thing? 'What if a Biſhop *Bramhal* will have the Pope to be *Principium 'Unitatis*, and take *Grotius* to be of the mind of the Church of
'*England*; (who would have *Rome* to be the Miſtreſs-Church,
'and the Pope to be the Univerſal Governour, according to the
'Canons of Councils, even the Council of *Trent*;) muſt we therefore ſtoop to ſuch mens judgments? Or might you not as well
'tell us, that *Caſſander* or *Militier*, yea or *Bellarmin*, were of your
'mind? *Thus He.* But if the acknowledging an eſſential or ſubſtantial preſence of Chriſt's Body, or of his Fleſh and Blood that was born of the Virgin *Mary*, in the Euchariſt, and with the Symbols, tho the manner not preſcribed, doth *Romanize* this Clergy; Biſhop *Couſins* is one of thoſe number.* And it is much, that this perſon, having read his book, (who alſo, which I much wonder at, makes this his own opinion of an Eſſential preſence that of all Proteſtants) did not diſcern this; but hath in his Poſtſcript recommended for the ſatisfaction of others one ſo much differing from his own Judgment; who ſpeaks of this preſence of our Lord much otherwiſe than the Biſhop, in this manner. *p.* 14. "—That the Euchariſt is Chriſt's Body and Blood repreſentative;
'and not of ſuch a Body as he hath now glorified, [*which he denies
'to be fleſh and blood,*] but ſuch as was truly fleſh and blood, which
'he once offered; the *Benefits* of which Sacrifice are really given
'us in, and by, the Euchariſt. And *p.* 15. —'That our Lord at
'his laſt Supper ſpeaketh of a Repreſentative Body and Blood, [*i.e.*

in

* See the former Diſcourſe concerning the Euchariſt, §. 5. n. 2. &c.

'*in the words, Hoc eſt Corpus meum,*] when his Real Body was not 'broken, nor ſlain; nor his blood ſhed, till after. And--"I can ſcarce 'believe (*ſaith he*) that man, that ſaith he believeth, that they '[*the Apoſtles*] believed, that then they did eat Chriſt's very 'Fleſh and Blood. *And elſewhere**, *to St.* Cyril's *words*, ["Do * p. 57. 'not look on it as bare bread, and bare wine, for it is the Body 'and Blood of *Chriſt*. For tho thy ſenſe ſuggeſts this to thee, yet 'let faith confirm thee.] *he anſwers*, 'The Bread and Wine are 'not bare or meer Bread and Wine, but Chriſt's Body and Blood; 'as the King's Statue in Braſs is not bare braſs. *In all which we hear of the Benefits of our Lord's Body and Blood, and of his Sacrifice on the Croſs, really given to us in the Euchariſt; but nothing of his very Fleſh and Blood really and eſſentially preſent there; a thing profeſſed abundantly by Biſhop* Coſins.

CHAP. IV.

Conſiderations on the third Obſervation: No Adoration intended or due to any Corporal preſence.

THis from §. 19. I had to repreſent concerning the ſecond Obſervable in this *Declaration*; the reaſon given there, *Why the Natural Body of Chriſt is not in the Euchariſt.* I now proceed to the third Obſervable, where it is declared, *That no Adoration is intended, or ought, to be done unto any Corporeal preſence of Chriſt's natural Fleſh and Blood.* §. 39.

1. Where Firſt, as I think, that all grant a kneeling and adoration both of ſoul and body due to God the Father and Son, *for a ſignification of our humble and grateful acknowledgment of the benefits of Chriſt given in this ſacred Solemnity to all worthy receivers*, as the *Declaration* hath it: ſo I ſuppoſe the preſent Clergy will grant, that if there were a Corporeal preſence of Chriſt's natural Body in this Holy Sacrament, then Kneeling and Adoration would be here due alſo upon ſuch an account.

2. Tho the *Corporeal* preſence of Chriſt's Body, *i.e.* of its being there *ad modum Corporis*, or clothed with the ordinary properties of a body, be denied; as it is not only by the *Engliſh* Divines, but by the *Lutheran* and *Roman* (ſee below §. 48.): yet let there be any other manner of Preſence (known from divine Revelation) of the very ſame body and blood, and this as real and eſſential (let it be called *Spiritual*, *Myſtical*, or by what name you pleaſe) as if corporeal; §. 40.

poreal; and then I do not ſee, but that Adoration will be no leſs due to it, *thus*, than *ſo*, preſent.

§. 41. 3. And thirdly to ſhew that the *Church* of *England* hath heretofore believed and affirmed ſuch a Preſence to *which* they thought Adoration due; I muſt (here alſo) ſet before you what I have met with in ſuch writers of hers, as are of no mean account.

§. 42. Of this then firſt thus Biſhop *Andrews* in anſwer to *Bellarmine*; where, the Cardinal collecting from K. *James's* alledging the Adoration of the Sacrament in the Church of *Rome* for a Novelty, that the King diſallowed *adorationem Chriſti Domini in Sacramento miro ſed vero modo præſentis*, the learned Biſhop (*Reſp. ad Apol.* 8. *c. p.* 195.) goes on thus, " Apage vero, Quis ei hoc dederit? *Sacramenti, id eſt, Chriſti in Sacramento.* Imo Chriſtus ipſe Sacramenti res, ' in, & cum Sacramento, extra & ſine Sacramento, ubi ubi eſt, adorandus eſt: Rex autem Chriſtum in Euchariſtia vere præſentem, ' vere & adorandum ſtatuit; rem ſcilicet Sacramenti, at non Sacramentum; *terrenam* ſcilicet partem, ut *Irenæus*; *viſibilem*, ut *Auguſtinus*. [*Which Father the Biſhop had quoted a little before, ſaying, Sacrificium Euchariſtiæ duobus conſici, viſibili elementorum ſpecie, & inviſibili Chriſti carne & ſanguine; ſicut Chriſti perſona conſtat ex Deo & homine, cum ipſe verus ſit Deus, & verus homo.*] ' Nos vero & in myſteriis carnem Chriſti adoramus, cum *Ambroſio*; & non *id*, ſed ' *eum* qui ſuper altare colitur. Male enim, *quid* ibi colatur, quærit ' Cardinalis, cum *quis*, debuit; cum *Nazianzenus eum* dicat, ' non *id*. Nec carnem manducamus, quin adoremus prius, cum ' *Auguſtino*: & Sacramentum tamen nulli adoramus.

§. 43. Again, thus Dr. *Taylor* in anſwer to that ſaying of *Ambroſe*, [*Adorate ſcabellum &c. per ſcabellum, terra intelligitur, per terram caro Chriſti, quam hodie quoque in myſteriis* [i.e. the *Euchariſt* or *Symbols*] *adoramus; & quam Apoſtoli in Domino Jeſu adorarunt.* " We wor' ſhip *&c.* (ſaith the Doctor,) for we receive the myſteries, as re' preſenting and exhibiting to our ſouls the fleſh and blood of ' Chriſt; ſo that we worſhip [*he means the body or the fleſh of Chriſt*] ' in the ſumption and venerable uſages of the ſigns of his body, but ' we give no divine honour to the ſigns.

§. 44. Again thus Biſhop *Forbes*, quoted before *de Euchar.* 2. *l.* 2. *c.* 9. §. —' An Chriſtus in Euchariſtia ſit adorandus, *Proteſtantes* ſaniores ' non dubitant. In ſumptione enim Euchariſtiæ (ut utar verbis ' Archiepiſcopi *Spalatenſis*) adorandus eſt Chriſtus vera latria; ſiquidem corpus ejus vivum & glorioſum miraculo quodam ineffabili digne ſumenti præſens adeſt: & hæc adoratio non panı, non ' vino, non ſumptioni, non comeſtioni; ſed ipſi corpori Chriſti immediate

'mediate, per ſumptionem Euchariſtiæ exhibito, debetur & perfi-
'citur.

Thus alſo the Archbiſhop of *Spalato.* 7. *l.* 11. *c.* 7. §. —"Si ſe- §. 45.
'cundum veritatem qui digne ſumit Sacramenta corporis & ſan-
'guinis Chriſti, ille vere & realiter corpus & ſanguinem Chriſti,
'in ſe corporaliter, modo tamen quodam ſpirituali, miraculoſo, &
'imperceptibili, ſumit; omnis digne communicans adorare poteſt
'& debet corpus Chriſti quod recipit: non quod lateat corporali-
'ter *in* pane, aut *ſub* pane, aut ſub ſpeciebus & accidentibus panis;
'ſed quod quando digne ſumitur panis ſacramentalis, tunc etiam
'ſumitur cum pane Chriſti corpus reale illi communioni realiter
'præſens.

And laſtly, thus Mr. *Thorndyke* argues for it, *Epil.* 3. *l.* 30. *c. p.* §. 46.
350. —'I ſuppoſe (ſaith he) that the body and blood of Chriſt
'may be adored whereſoever they are, and muſt be adored by a
'good Chriſtian, where the cuſtom of the Church, which a Chri-
'ſtian is obliged to communicate with, requires it. —This honour
'[*i.e. of worſhipping the body and blood of Chriſt*] being the duty of an
'affirmative precept, (which according to the received rule, ties
'always, tho it cannot tye a man to do the duty always; becauſe
'he then ſhould do nothing elſe:) what remains but a juſt occaſion
'to make it requiſite, and preſently to take hold and oblige? And
'is not the preſence thereof in the Sacrament of the Euchariſt
'a juſt occaſion preſently to expreſs, by that bodily act of Adorati-
'on, that inward honour, which we always carry towards our Lord
'Chriſt as God?

Now notwithſtanding this, whereas the late *Declaration* firſt §. 47.
ſaith, that *adoration ought not to be done to any corporal preſence of our Lord's natural Body*, as in the Euchariſt; and 2ly, That upon this reaſon, *becauſe the natural Body of our Lord is not in the Euchariſt*; and 3ly, That again upon this reaſon, *becauſe this Body being in heaven cannot alſo be in the Euchariſt*, i.e. in more places than one at the ſame time: therefore it ſeems clearly to deny Adoration due to Chriſt's body as any way preſent in the Euchariſt; contrary to the fore-cited doctrine, and contrary to the religion of King *James* and Biſhop *Andrews* publiſhed to the world abroad. Or at leaſt, in thus denying adoration due to a corporal preſence, and then not declaring any other preſence of Chriſt's body in the Sacrament that is adorable, when as ſuch a preſence they believe: it ſeems to betray the communicants to a greater miſcarriage in their behaviour, as to ſuch our Saviour's preſence at the receiving of theſe dreadful Myſteries; and to abridg this duty of that extent in

which

which it had formerly bin recommended by this Church. This briefly on the third Obſervable.

CHAP. V.

Some Replies to the former Diſcourſe.

§. 48. The Firſt Limitation; The Natural Body of our Lord not in the Euchariſt *modo naturali.*

TO conclude. Some Replies I can imagine to this former Diſcourſe. Such as theſe. 1. To the firſt Obſervable aboveſaid, §. 4. *viz. That the Natural Body of our Lord is not in the Euchariſt,* that the meaning is, not, that It is not there in its eſſence, or ſubſtance at all; but only that the natural body &c. *is not there modo naturali,* or *ad modum corporis naturalis,* not there after a natural manner. And if the *Declaration* means only this, (for which ſee Dr. *Taylor* before §. 15. and in the former Diſcourſe concerning the Euchariſt §. 6.) I grant it a truth; but find all other parties, the *Lutherans, Calviniſts,* the *Roman* as well as the *Engliſh* Church, agreeing in it. [For, for the *Roman* thus ſpeaks the Council of *Trent* ſeſſ. 13. 1. *c.* —"Neque enim hæc inter ſe pugnant, juxta 'modum exiſtendi naturalem Salvatorem noſtrum in cœlis aſſidere 'ad dextram Patris, & nobis ſubſtantia ſua adeſſe præſentem Sa-'cramentaliter, ea exiſtendi ratione; quam, etſi verbis exprimere 'vix poſſumus, poſſibilem tamen eſſe Deo cogitatione per fidem il-'luſtrata aſſequi poſſumus. *&c.* Thus *Bellarmin de Euchar.* 1. 1. 2. c. —3, 5, c. 10. c. and elſewhere in that Treatiſe. —"Chriſtum non 'eſſe in Euchariſtia ut in loco, vel ut in vaſe, aut ſub aliquo velo, 'ſed eo modo ut panis prius; ſed non ita, ut accidentia panis in-'hæreant Chriſti ſubſtantiæ; non coexiſtere aut commenſurari 'loco; non eſſe, ita ut habeat ordinem ullum ad corpora circum-'ſtantia; non eſſe ſenſibile, viſibile, tangibile, extenſum; non ad-'eſſe mobiliter, extenſive, corporaliter, [*as we underſtand this word to exclude not* naturam, *but* modum corporis.]

And thus Dr. *Holden* p. 316. —"Verum & reale corpus Chriſti 'profitemur eſſe in hoc Sacramento; non more corporeo & paſſi-'bili, ſed *ſpirituali* & inviſibili, nobis omnino incognito. *Spirituali,* i.e. as oppoſed to *corporali,* but by no means as oppoſed to *reali.* And as for the *Lutheran* I find this in the pacifick Diſcourſes of Biſhop *Morton,* Biſhop *Hall,* and Biſhop *Davenant* (ſee the 11*th.* chapter of his *adhort. ad pacem Eccleſiæ*) ſufficiently taken notice of, and urged for leſſening the difference between the ſeveral parties of the Reformed. —"Chriſtum adeſſe ſignis, but inviſibiliter, in-'tangibiliter, ſpiritualiter, ineffabiliter, ſacramentaliter, modo ſu-'pernaturali, rationi humanæ incomprehenſibili, cœleſti, Deo ſoli noto.

'noto. —Again, (about oral manducation in this his preſence with the ſigns) —" recipi quidem ore, ſed participari modo di-'vino, admirabili, inſcrutabili; non atteri dentibus, non dividi, 'partiri, frangi: per *ſubſtantialiter, corporaliter, oraliter*, nihil ali-'ud ſignificari niſi veram manducationem; non phyſicam, non 'eſſe cibum corruptibilem, ſed ſpiritualem; manducari a fidelibus, 'non ad corpus nutriendum, [i. e. *materially*,] ſed ad animam ſu-'ſtentandam &c. *Therefore do they, as others, deteſt the* Capernaitan *error.*

To theſe I may add what Biſhop *Forbes* ſaith, *de Euchar. l.* 1. *c.* 1. '28. §. —Nemo ſanæ mentis Chriſtum de cœlo, vel de dextra Patris 'deſcendere viſibiliter aut inviſibiliter, ut in cœna vel ſignis loca-'liter (i.e. per modum corporis) adſit, exiſtimat. Fideles omnes 'unanimi conſenſu, & uno ore profitentur, ſe firmiter retinere ar-'ticulos fidei [*aſcendit in cœlos, ſedet ad dextram Patris*:] & modum 'hujus præſentiæ credere ſe non eſſe naturalem, corporalem, car-'nalem, localem, per ſe &c. ſed abſque ulla cœlorum deſertione, ſed 'ſupernaturalem &c.

But then, beſides that the Propoſition, carrying ſuch a meaning, had need to be altered in the expreſſion (theſe two being very different, *the natural body is not here*, and *the natural body is here, but not after a natural mode*:) the Reaſon which follows, and is given to confirm it, hindreth me from thinking, that the preſent Clergy ſo underſtands it, *viz.* this Reaſon given, That Chriſt's natural body is not there, *becauſe it is againſt the truth of Chriſt's natural body to be* (which ſeems all one as if it ſaid, Chriſt's natural body cannot be) *at one time in more places than one.* But if they hold the natural body to be there, as well as in heaven; this its being there (tho there *modo non naturali*) overthrows this Reaſon, by its being ſtill in two places the ſame time, in one, *modo naturali*; in the other, *modo non naturali.* §. 49.

To the 2d. Obſervable, *the Reaſon given.* It may be ſaid alſo, That it is againſt the truth of Chriſt's natural Body to be *modo naturali*, or *ad modum corporis naturalis*, in more places than one at once; but yet that, *modo non naturali*, it might by the divine power be rendred in divers places at once: and therefore that this natural Body (*abſolutely* ſpeaking) is not denied to be alſo in the Euchariſt, and not only in Heaven. §. 50. The 2d. Limitation; A Natural Body not in many places at once *modo naturali.*

1. But here alſo firſt, I do not ſee any truth in ſuch a gloſs, for that which hath been ſaid before §. 27. For if (it not implying a true contradiction) God by his divine power can make the *eſſence* or ſubſtance of a body to be in more places or *ubi's* than one at once; §. 51.

once; he can make all the ſame *properties* or qualities thereof to be ſo too. For I ſee not how there can be more difficulty or contradiction, to make one and the ſame quantity or quality to be in two places at once, than to make one and the ſame natural ſubſtance: nor why more, to make the ſame natural ſubſtance of a *body* to be *circumſcriptive* in two places, than the ſame Angel *definitive*; both of theſe being finite, and having certain limits of their eſſence, out of which their eſſence naturally is not.

§. 52. 2. Admitting this Gloſs for true, as alſo that made upon the firſt Obſervable, §. 48. yet I ſee not how theſe two aſſertions in the *Declaration* (§. 4. 5.) if they be thus underſtood, can afford any foundation for the 3d. aſſertion for which they are urged, viz. *That no Adoration is due to Chriſt's natural Body as being in the Euchariſt*: which natural Body being granted by theſe gloſſes to be there, tho not after a natural manner, yet can be no leſs, for this, an object of Adoration.

§. 53. The 3d. Limitation; Adoration not denied to Chriſt's Body as really or eſſentially, but only as *corporally preſent.* 3. To the 3d. Obſervable concerning *Adoration*, it may be ſaid; That *Adoration to Chriſt's Body, as really and eſſentially preſent in the Euchariſt, is not denied*; but only as to any *corporal preſence* of it there, (which ſeems alſo to be the cauſe, that the Revivers of this *Rubrick* changed here the words of the former, [No Adoration ought to be done to the *real and eſſential*] into [No Adoration ought to be done to the *corporal preſence.*]

§. 54. 1. Yet methinks here alſo firſt, they ſhould have more clearly expreſſed this, to prevent ſuch a miſapprehenſion. 2. Adoration being granted due in one way, as not due in another; and Chriſt's natural Body being granted preſent one way, as not preſent in another: me thinks the former ſhould have bin expreſſed as much or more, than the latter; and the whole frame of the *Declaration* have bin changed thus, according to the true meaning of thoſe who received it; *viz* 'That Adoration is intended and ought to 'be done, tho not to the Sacramental bread and wine there bodily 'received, becauſe the Sacramental bread and wine remain ſtill in 'their very natural ſubſtances, and therefore may not be adored; 'yet ought to be done to the real and eſſential preſence of Chriſt's 'natural fleſh and blood: becauſe the natural Body and Blood of 'our Saviour Chriſt are not only in Heaven, but alſo truly in the 'Euchariſt; it being not againſt the truth of Chriſt's natural Bo'dy, (if not after a *natural* manner, yet) in its true reality and eſ'ſence, after ſome other manner effected ſupernaturally by divine 'power, to be at one time in more places than one.

§. 55. Laſtly, in oppoſition to the *Proteſtant* Teſtimonies here produced,

duced, perhaps ſome other may be collected out of the ſame Authors that ſeem to qualify theſe here ſet down, and better to ſuit with the expreſſions of this *Declaration*. But neither will this afford any relief. For to free them from a real contradiction, the ſenſe of the others reduced to thoſe here cited will leave all things in the ſame ſtate; or elſe the ſenſe of theſe accommodated to others will appear to abett no more than bare *Zuinglianiſm*, [i. e. *an abſolute non-preſence of Chriſt's Body in the Euchariſt, ſave only in its vertue, and effects, and the preſence of his Spirit, &c.*] and to oppoſe and deſtroy the general Tradition and Doctrine of the Fathers-

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THE

CATHOLICKS DEFENCE,

For their ADORATION of the *Body* and *Blood* of our *LORD*, As believed Really and Subſtantially preſent in the Holy Sacrament of the *EUCHARIST.*

At OXFORD, Printed *Anno* 1687.

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THESES of Adoration of the *EUCHARIST.*

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4. *Supposing (not granting) Transubstantiation an error, yet if Corporal or* Real Presence *held by the Lutherans be true, Catholicks plead their Adoration warrantable.* §. 18.

5. *Supposing* Real presence *an error, and the* Lutheran *and* Roman *Church both mistaken; yet these latter, in such Adoration, as excusable from Idolatry, as the other.* §. 19.

6. *Supposing both the former Opinions errors, and (indeed) no Presence of Christ's body with the Symbols at all; yet such Adoration by the one, or the other of Christ (who is a true object of supreme Adoration, and only mistaken by them to be where he is not) cannot be termed such Idolatry, as is the professed worshipping of an Object not at all adorable.* §. 21.

7. *Whatever Idolatry it is called in a Manichean worshipping Christ in the Sun, or in an Israelite worshipping God in the Calves at* Dan *and* Bethel, *because adoring a fancy of their own, (and a good intention grounded on a culpable ignorance excuseth none from Idolatry;) yet since* Daillè, *and perhaps others, allows a reasonable (tho mistaken) ground of Adoration sufficient for avoiding the just imputation of Idolatry; hence if Catholicks can produce a rational ground*

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of their apprehending Christ present in the Eucharist, tho possibly mistaken in it, they are to be excused from Idolatry, on the same termes. §. 22.

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CATHOLICK Theſes,

Concerning the

ADORATION of Chriſt's *Body* and *Blood* in the EUCHARIST.

CONcerning the Adoration of Chriſt's Body and Blood, and ſo of his Divine Perſon, as preſent in the Euchariſt, 1. I ſhall ſhew, *what in reaſon is or muſt be conceded by Proteſtants.* 2. Examine *what Catholicks maintain.* §. 1.

1. I ſuppoſe a general precept of giving *ſupreme and divine adoration to our Lord and Saviour Jeſus Chriſt*: And, that as Affirmative precepts (ſuch as this is) do not oblige to every time, and place; ſo, if they are unlimited and general, they warrant the lawfulneſs of our practice of them in any time or place; nor is there any need of any particular divine command in reſpect of theſe (i.e. *places* and *times,*) without which command we may not obey them. [For, what abſurdities would follow hence? For, was our Saviour, when on earth, never lawfully worſhipped, but in place, or time, firſt commanded? Nor then, when he ſhewed and preſented himſelf to them for ſome other purpoſe, than for adoration? as to teach them, to ſuffer for them, *&c.* Might not the *Magi* worſhip him lying in the Cratch, diveſted of all appearance of Majeſty, without a ſpecial command from God?] But it is ſufficient to warrant our practice of them; if, in reſpect of ſuch time, and place, there be no expreſs prohibition. *Suppoſitions.*

2. I ſuppoſe; that, *where ever the Body of our Lord is, there is his whole perſon*; it being no more ſince his Reſurrection to be a dead body, (for *Chriſt dieth no more*, Rom. 6.9.); but having the Soul joyned with it: as likewiſe, ever ſince the Incarnation, having alſo its *hypoſtaſis* or ſubſiſtence from the Divinity joyned with it; even when it was in the Grave, and the Soul ſevered from it. §. 2.

3. I ſuppoſe, it is a thing granted alſo by learned Proteſtants, that, *where ever this Body of our Lord is preſent, there this Divine Perſon is ſupremely adorable:* As the Divinity every where preſent is every where adorable, and may be ſo adored in the preſence or §. 3.

before any of his Creatures; if such adoration be directed to *him*, not *it*, (as, when I see the Sun rising, I may lawfully fall down on my knees, and bless the Omnipotent Creator of it; and see 1 *Cor.* 14.24,25.) *may be*, I say, but not, *must*: for, where there is only such a general presence of the Divinity, as is in every *time*, *place*, and *thing*; here our Adoration may and must be dispensed with, as to some times, and places.

None likewise can deny, that the Humanity of our Lord also, in a notion abstractive from the Divinity personally united to it, is truly adorable; tho this with a worship not exceeding that due to a Creature.

§. 4. [For the lawfulness of Adoration, where ever is such a presence of the person of our Lord, see Bishop *Andrews*, *Resp. ad Apol. p.* 195. 'Christus ipse Sacramenti res [five] in & cum Sacramento, five 'extra & sine Sacramento, ubi-ubi est, adorandus est.

Apol. des Eglis: Reform. c. 10. Thus also *Daillè*, *Apol. des Eglis*: *Reform. c.* 10. (who, in pitching especially on this point, *Adoration of the Eucharist*, as hindring the Protestants longer stay in the Roman Communion, hath in this Discourse, and in two Replies to *Chaumont* made afterward in defence of it, discussed it more particularly than many others) in answer to S. *Ambrose* and S. *Austin* their adoring the flesh of Christ in the Mysteries. —"The Humanity of *Jesus Christ* (saith he) 'personally united to the Divinity, is by consequence truly and pro-'perly adorable. And again: "They only adored *Jesus Christ* in 'the Sacrament; which is the thing we agree to. And *ibid. p.* 29. 'We do willingly adore *Jesus Christ*, who is present in the Sacra-'ment, namely by Faith in the heart of the Communicants, *&c.* And see Dr. *Stillingfleet* in his *Roman. Idol. c.* 2. *p.* 114. —'The 'Question (saith he) between us, is not whether the person of 'Christ is to be worshipped with Divine worship, for that we free-'ly acknowledg. And altho the humane nature of Christ, of it-'self, can yeild us no sufficient reason for adoration [*he must mean*, 'Divine]: yet being considered as united to the Divine Nature, 'that cannot hinder, the same Divine worship being given to his 'Person, which belongs to his Divine Nature; any more than the 'Robes of a Prince can take off from the honour due unto him. Tho how well that which he saith before, *ibid.* §. 2. (as it seems, against worshipping Christ supposed present in the Eucharist, without a special command to do it) consists with what he saith here, and with what follows, let him look to it.]

§. 5. n. 1. 4. It is affirmed by many Protestants, especially those of the Church of *England*, that *this Body and Blood of our Lord is really present*

ſent, not only in virtue, but in ſubſtance in the Euchariſt, either with the Symbols immediately upon the Conſecration; or at leaſt ſo, as to be received in the Euchariſt, together with the Symbols, by every worthy Communicant: and that this Body and Blood of our Lord, which is not ſevered from his Perſon, is then to be worſhiped with ſupreme Adoration.

[See 1. for a *ſubſtantial* preſence of Chriſt's body in the Euchariſt, (I mean at leaſt to the worthy Receiver, contradiſtinct to a Preſence by *effect* only, influence, virtue, grace, or the Holy Spirit, uniting us to Chriſt's Body in heaven) Dr. *Taylor* of *Real Preſence*, p. 12. "When the word *Real* (ſaith he) is denied [*i. e. by Proteſtants, as it was in King* Edward's *time*] the word *Real* is taken for *Natural*, [*i.e. as he explains it p. 5. including not only the nature of the body, for that is the ſubſtance; but the corporal and natural manner of its exiſtence*: he goes on,] "But the word *ſubſtantialiter* is alſo uſed by Proteſtants in this queſtion, which I ſuppoſe may be the ſame with that which is in the Article of *Trent*; *Sacramentaliter præſens Salvator ſubſtantia ſua nobis adeſt*; in *ſubſtance*, but after a ſacramental manner. See the Confeſſion of *Beza*, and the *French* Proteſtants (related by *Hoſpinian, hiſt. ſacram. part. ult. p.* 251.) Fatemur in cœna Domini non modo omnia Chriſti beneficia, ſed ipſam etiam Filii hominis *ſubſtantiam*, ipſam, inquam, veram carnem & verum illum ſanguinem, quem fudit pro nobis, non ſignificari duntaxat, aut ſymbolicè, typicè, vel figuratè proponi tanquam abſentis memoriam; ſed verè ac certò repræſentari, exhiberi, & applicanda offerri, adjunctis ſymbolis minime nudis, ſed quæ (quod ad Deum ipſum promittentem & offerentem attinet) ſemper rem ipſam verè ac certò *conjunctam* habeant; ſive fidelibus, ſive infidelibus proponantur.

Again, *Beza* Epiſt. 68. ſpeaking againſt *Alemannus*, and ſome others, who oppoſed a *ſubſtantial* preſence; "Volunt (ſaith he) ex *Gallica* Confeſſione [*Art.* 36.] & Liturgia [*Catech. Din.* 53.] expungi *ſubſtantiæ* vocem, idcirco de induſtria paſſim a *Calvino* & a me uſurpatam, ut eorum calumniæ occurreremus, qui nos clamitant pro re Sacramenti non ipſum Chriſtum, ſed ejus duntaxat dona & energiam, ponere. And *Epiſt.* 5. he argues thus againſt the ſame *Alemannus*. —"Velim igitur te imprimis intueri Chriſti verba; *Hoc eſt corpus meum, quod pro vobis traditur*, & *Hic eſt ſanguis meus qui pro vobis funditur*. —Age pro his vocibus *Corpus* & *Sanguis*, dicamus, Hoc eſt *efficacia* mortis meæ, quæ pro vobis traditur; Hic eſt *Spiritus* meus qui pro vobis effunditur: Quid ineptius eſt hac oratione? Nam certe verba illa, *Quod pro vobis tradi-*

'*tur*, & *Qui pro vobis funditur*, neceſſario huc te adigunt, ut de ip-
'ſamet Corporis & Sanguinis *ſubſtantia* hoc intelligere cogaris.

See *Hooker*, *Eccleſ. Pol.* 5. *l.* 67. §. *p.* 357. 'Wherefore ſhould the
'world continue ſtill diſtracted and rent with ſo manifold conten-
'tions; when there remaineth now no controverſy, ſaving only
'about the ſubject, where Chriſt is? —Nor doth any thing reſt
'doubtful in this, but whether, when the Sacrament is admini-
'ſtred, Chriſt be whole within man only; or elſe his Body and
'Blood be alſo externally ſeated in the very conſecrated elements
'themſelves? [*But a great controverſy ſurely there would be beſide
this, if the one party held Chriſt's Body* ſubſtantially, *and the other*
virtually *preſent.*] Again *p.* 360.—" All three opinions do thus
'far accord in one *&c.* That theſe holy myſteries, received in due
'manner, do inſtrumentally both make us partakers of that Body
'and Blood, which were given for the life of the world; and be-
ſides alſo impart unto us, even in true and real, tho myſtical, man-
'ner, the very Perſon of our Lord himſelf, whole, perfect, and en-
'tire.

Thus alſo Biſhop *Andrews*, *Reſp. ad Apol. Bell.* 1. *cap. p.* 11. *Nobis vobiſcum de Objecto convenit, de Modo lis omnis eſt.* [But there would be a *lis* concerning the Object, if one affirmed the *ſubſtance* of the Body there, the other only the *virtue*, or efficacy.]

§. 5. n. 2. See Biſhop *Coſins* his late *Hiſtoria Tranſubſtantiationis*, *tit. cap.* 2. 'Proteſtantium omnium conſenſus de *reali*, id eſt, vera, (ſed non
'*carnali*) Præſentia Chriſti in *Euchariſtia* manifeſte conſtat. And in proof of this *p.* 10. he quotes *Poinet* Biſhop of *Wincheſter*, his *Dialecticon de veritate, natura, atque ſubſtantia Corporis & Sanguinis Chriſti in Euchariſtia*; " quod (ſaith he) non alio conſilio edidit,
'quam ut fidem & doctrinam Eccleſiæ Anglicanæ illuſtraret. Et
'primo oſtendit *Euchariſtiam non ſolum figuram* eſſe Corporis Domi-
'ni; ſed etiam ipſam veritatem, naturam, atque ſubſtantiam in ſe
'comprehendere; idcirco nec has voces *Naturæ* & *Subſtantiæ* fugi-
'giendas eſſe; Veteres enim de hoc Sacramento differentes ita lo-
'cutos fuiſſe. Secundo quærit, an voces illæ, *Veritas*, *Natura*, & *Sub-
'ſtantia*, communi more in hoc myſterio a veteribus intelligeban-
'tur; an peculiari & Sacramentis magis accommodata ratione?
'Neque enim obſervandum eſſe ſolum, quibus verbis olim Patres
'uſi ſunt, ſed quid iſtis ſignificare ac docere voluerint. Et licet diſ-
'crimen ipſe cum Patribus agnoſcat, inter Corpus Chriſti *formam
'humani corporis naturalem habens*, & quod in Sacramento eſt Cor-
'pus *myſticum*; maluit tamen diſcrimen illud *ad modum præſentiæ* &
'*exhibitionis*, quam ad *ipſam rem*, hoc eſt, *Corpus Chriſti verum* ac-
commodari;

'commodari; cum certissimum sit, non aliud Corpus in Sacramento fidelibus dari, nisi quod a Christo pro fidelium salute in mortem 'traditum fuit. Thus he, justifying *Poinet's* expressions speaking in the language of the Fathers. *p.* 43. —"Non dicimus (saith 'he) in hac sacra Cœna nos tantum esse participes fructus mortis, '& passionis Christi; sed fundum ipsum cum fructibus, qui ab ipso ad nos redeant, conjungimus; asserentes cum Apostolo, 1 *Cor.* '10.16. *Panem quem frangimus esse* κοινωνίαν *Corporis Christi, & Poculum Sanguinis ejus communicationem*; imo in eadem illa substantia, 'quam accepit in utero Virginis, & quam sursum in cœlos invexit; in hoc tantum a Pontificiis dissidentes, quod illi manducationem hanc & conjunctionem corporaliter fieri credunt; nos 'non naturali aliqua ratione, aut modo corporali; sed tamen tam 'vere, quam si naturaliter aut corporaliter Christo conjungeremur. [*Here I understand his* non modo corporali *not to exclude* Corpus Domini, *or* non ratione naturali *to exclude* natura rei, *or the thing it self*; *but only to signify*, that the Body is present, not after a corporal manner, or with the dimensions and other common qualities of a Body; *which thing indeed Catholicks also affirm.*]

He seems also to grant, this substantial Presence to be with the Symbols, after Consecration, on the Table, and before communicating. For *p.* 65. for this he quotes the *Conc. Nicæn.* 'Sublata in 'altum mente per fidem consideremus, proponi in sacra illa mensa 'Agnum Dei tollentem peccata mundi. And *p.* 43. —"Quoniam *(saith he)* res significata nobis offertur & exhibetur tam vere quam 'signa ipsa: ea ratione signorum cum Corpore & Sanguine Domi'ni conjunctionem agnoscimus; & mutata esse elementa dicimus 'in usum alium ab eo quem prius habuerunt. [i. e. *to be now conjoyned with, and to exhibit to us this Body of our Lord*: *which conjunction he saith p.* 45. *is made* per omnipotentiam Dei.] So he saith *ibid.* —'Non quæritur, An Corpus Christi a Sacramento suo, jux'ta mandatum ejus institituto ac usurpato, absit; quod nos Prote'stantes & Reformati nequaquam dicimus aut credimus. Nam 'cum ibi detur & sumatur, omnino oportet ut adsit; licet Sacra'mento suo quasi contectum sit, & ibi, ut in se est, conspici nequeat. And *p.* 125. —"Fieri enim *(saith he)* de Elemento Sacramen'tum [*which surely is done in the Consecration*] nec consistere Sa'cramentum sine Re Sacramenti, firmiter tenent. And this *conjunctio Corporis Christi* p. 35. he affirms to be made in receiving the Sacrament, not only *cum anima, sed etiam cum corpore nostro.*

§. 5. n. 3.

Lastly, the *modus* of this true Presence of the Body of our Lord with the signs or symbols in the Sacrament, when as it remains in hea-

§. 5. n. 4.

heaven till our Lord's ſecond coming, he makes, as others, to be *ineffabilis, imperſcrutabilis, non ratione inquirendus aut indagandus.* p. 36. '—Nos vero hunc modum [*præſentiæ Chriſti in Euchariſtia*] fate-'mur cum Patribus eſſe ineffabilem, atque imperſcrutabilem, hoc 'eſt, non ratione inquirendum, aut indagandum; ſed ſola fide cre-'dendum. Etſi enim videtur incredibile in tanta locorum diſtantia 'penetrare ad nos *Chriſti* carnem, ut nobis ſit in cibum; meminiſſe 'tamen oportet, quantum ſupra ſenſus noſtros emineat Spiritus 'Sancti virtus, & quam ſtultum ſit ejus immenſitatem modo noſtro 'metiri velle. Quod ergo mens noſtra non comprehendit, concipi-'at fides. [*The like to which* eſſe ineffabilem, & ſupra ſenſus, *Catholicks ſay of the ſame Preſence of our Lord in the Euchariſt* in tanta locorum diſtantia, *whilſt alſo at the very ſame time it is in heaven.*] And thus *Lanfrank* long ago in his anſwer to *Berengarius*, (who contended, that *Chriſti corpus cælo devocari non poterit,*) quoting the words of St. *Andrew* a little before his paſſion: —" Cum vero in 'terris carnes ejus ſunt comeſtæ, & vere ſanguis ejus ſit bibitus; 'ipſe tamen uſque in tempora reſtitutionis omnium in cœleſtibus 'ad dextram Patris integer ſemper perſeverat & vivat. " Si quæris '(ſaith he) modum quo id fieri poſſit; breviter ad præſens reſpon-'deo, Myſterium eſt fidei: credi ſalubriter poteſt, veſtigari utili-'ter non poteſt. See alſo the *Gallican* Confeſſion produced by this Biſhop, *p.* 23. where they ſay, " Chriſtus in cœlis manſurus 'donec veniat; *and yet* nutriens & vivificans nos Corporis & San-'guinis ſui ſubſtantia, [i.e. *in the Sacrament*:] *that* Hoc myſterium 'noſtræ cum Chriſto coalitionis tam ſublime eſt, ut omnes noſtros 'ſenſus, totumque adeo ordinem naturæ ſuperet. In all theſe then 'doth not the incomprehenſibility and ſupernaturality of this My-ſtery lye in this, that the one Body of our Lord ſhould be at once in two places, *viz.* preſent at the ſame time in Heaven, and to us here in the Sacrament? And yet this Biſhop ſeems to find ſome trouble in it to make any other unexplicable or unintelligible my-ſtery in the *Catholicks* Tranſubſtantiation, ſave only this. See *p.* 122. For the ceaſing of the ſubſtance of the Elements by God's Omnipotency he allows very feiſible; and then, the Adduction of Chriſt's Body (preexiſtent) in the place of their ſubſtance, labours under no other difficulty, ſave this, this Body its being at once in two places, here and in heaven: nor, having twice*mentioned ſuch a Sacramental Preſence of our Lord, hath he replied any thing againſt it, but that thus the term of *Tranſubſtantiation* is not rightly applied to ſuch an Adduction; which is a *Logomachy*. But this ſeems the difficulty and incomprehenſibility that *Proteſtants*

*p. 122. & p. 125.

alſo

also confess in their Sacramental Presence of our Lord *in tanta locorum distantia pascentis nos in Eucharistia vera Corporis sui præsentia & substantia.*

Lastly, after this Bishop, with others, hath so far conformed to the expressions and language of the Fathers, as to allow an Essential or Substantial presence of Christ's body, it seems he finds some of these expressions also so far to advance toward a substantial transmutation of the Elements, as that he saith *p.* 113. —"Non 'abnuimus, nonnulla apud *Chrysostomum* aliosque Patres inveniri, 'quæ emphatice, immo vero Hyperbolice de Eucharistia prolata 'sunt: Et quæ, nisi dextre capiantur, incautos homines facile in er- 'rores abducent. *And below:* 'Sanctissimi Patres quo hæc audito- 'rum animis vehementius & efficacius imprimerent, de Typis, 'tanquam si essent ipsa Antitypa, Oratorum more multa enunci- 'ant. And again, *p.* 117. 'Si verba [*i. e. of some of the Fathers*] ni- 'mis rigide urgeantur absque intellectu Sacramentali; nihil aliud 'ex iis colligi potest, quam Panem & Vinum proprie & realiter ip- 'sum Christi Corpus & Sanguinem esse; quod ne ipsi quidem 'Transubstantiatores admittunt. Where he granting the expressions of some of the Fathers so high as to transcend the assertions of Catholicks, or Transubstantiators; whose assertions again transcend those of Protestants in this Mystery: it seems not reasonable, that he should after this depress and extenuate their meanings, to countenance and comply rather with that opinion that is farther distant from their expressions. Neither will the same Fathers calling, in other places, the Elements *symbols* and *signs* of Christ's Body, (as he pleadeth *p.* 116.) afford him that relief he seeks for from it. For since the Catholicks as well as Protestants do firmly maintain and profess an external Symbol as well as the thing signified in the Eucharist, *viz.* all that is perceived by our senses, and that is visible, gustable, or tangible, of the *Elements*; as the Protestants contend this Symbol to be not only these, but the very substance and nature of the Elements also: here it will be found that these sentences of the Fathers do suffer much less force and torture, if understood according to the *symbols* supposed by Catholicks, than that by Protestants. For example, the Bishop * hath mentioned that passage of the ancient Author *de Cœna Domini* in S. *Cyprian's* works: the words are these; —"Panis iste, quem Dominus discipulis porrigebat, non effigie sed natura mutatus, Omnipotentia 'Verbi factus est caro: & sicut in persona Christi Humanitas apparebat, & latebat Divinitas; ita Sacramento visibili ineffabiliter 'divina se effudit essentia. Here, I say, if the *Sacramentum visibile*, and

§. 5. n. 5.

* p. 123.

and the external Symbol be taken in this Biſhops way, for *ſubſtantia* or *natura panis*, all is extremely forc't, and confounded; and ſo he is driven to expound it, that by *mutatio naturæ panis* is meant only *mutatio uſus* * ; the change of which uſe of the Bread alſo ſeems no object of God's Omnipotence. But the Symbol or Sacrament being taken for ſuch as the Catholicks make it, *viz.* for the external *Effigies* or Senſibles of the Bread, all is good ſenſe and coherent and nothing ſtrained; and the *Omnipotentia Verbi* rightly applied to the *mutatio naturæ panis*: as God's Omnipotency may be obſerved in the Fathers to be frequently urged, not only in relation to the preſence of our Lord's body and blood there, but alſo to the tranſmutation of the Elements there, whilſt the exteriors of them ſtill remain. But now in the laſt place, ſuppoſing the *natura Panis* to remain, which the Father ſaith is changed, yet ſo long as theſe Divines maintain according to the doctrine of the Fathers a ſubſtantial preſence of our Lord's Body in the Euchariſt, and that with the Symbols, (as he ſaith *p.* 45. *Sacramento ſuo quaſi contectum*); tho they will not admit ſuch a Symbol as the Catholicks, and a Tranſubſtantiation of the Elements: yet they muſt (if complying with the Fathers) at leaſt confeſs ſome Kind of Conſubſtantiation or conjunction of the ſubſtances of Chriſt's Body and of the Elements in the Euchariſt; to which opinion the ſayings of the Fathers conſtrained *Luther*, as he often profeſſeth. Mean while if it be asked, why ſuch a Conſubſtantiation is declined by Catholicks? their anſwer is ready; *viz.* becauſe the greateſt *Councils* that have bin held ſucceſſively in the Church-Catholick, upon and ſince the agitation of this controverſy, have frequently and conſtantly ſtated and delivered, that the Scriptures, as underſtood and expounded by the Fathers and Church-Tradition, declare a Tranſubſtantiation; in the Judgments of which Councils Catholicks hold it their Duty to acquieſce. *This of a Subſtantial preſence aſſerted by Proteſtants.*

* p. 120.

§. 6. n. 1. 2. Next, for *Adoration* too of this Body, as there preſent either with the Symbols upon their Conſecration, or at leaſt to all worthy receivers ſee the ſame Biſhop *Andrews*, *ib. c.* 8. *p.* 195; where to what *Bellarmin* had ſaid, 'Inter novitia & nupera dogmata po-'nit Adorationem Sacramenti Euchariſtiæ, i. e. adorationem Chri-'ſti Domini in Sacramento, miro, ſed vero modo præſentis, he anſwers thus: "Sacramenti ait, id eſt, Chriſti Domini in Sacramen-'to. Rex autem Chriſtum in Euchariſtia vere præſentem, vere & 'adorandum ſtatuit, rem ſcil. Sacramenti; at non Sacramentum. And —"Nos vero & in myſteriis carnem Chriſti adoramus, cum

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'*Ambrosio*; & non *id* [i.e. *Sacramentum*] sed *eum*, qui super altare 'colitur, [i.e. *Christum rem Sacramenti.*] *And is not this* res Sacramenti *worshipped as upon the Altar too with the Symbols there?*

Since him, Bishop *Bramhal* to the Bishop of *Chalcedon*, * asking, how the Protestants could profess to agree in all Essentials of Religion with the Roman Church, which they held to be an idolatrous Church, *i.e.* in worshipping the Sacrament as their God? thus replies: "The Sacrament is to be adored, said the Council of *Trent*: 'The *Sacrament*, i. e. formally the Body and Blood of Christ, say 'some of your Authors, [*where he quotes* Bellarmin *de sacramento*, 4. *l.* 29. *c.*] we say the same. [*So Cardinal* Bellarmin *and Bishop* Bramhal *are agreed about this Adoration of our Lord in the Eucharist.*] 'The *Sacrament*, i.e. the species of bread and wine, say others: that 'we deny, and esteem it to be idolatrous. Should we charge the 'whole Church with idolatry for the error of a party?

* Rep. to Chalced. 2. c. p. 97.

The same concession with the same distinction makes the French-Protestant Divine *Daillè*, in his second Reply to *Chaumont*, p. 29. "There is a vast difference between *to adore the Sacrament*, 'and to adore *Jesus Christ* in the Sacrament, or in the Mysteries. '—The later of these we freely do, since we believe him God blessed for ever together with the Father. And afterward, in answer to the Fathers: "They speak (saith he) of the flesh of Jesus Christ in the Mysteries, (of which we do not contest the Adoration,) and not of the Eucharist. *And again*: 'They only adored Jesus Christ in the Sacrament, which is the thing we agree to. And in his Apology, *ch.–p.* he saith, concerning the Body of Christ if in the Sacrament, "That it is evident, that one may, 'and that one ought to worship it; seeing that the Body of Christ 'is a subject adorable. And *chap*: 10. he grants upon *Adorate scabellum*, —"That the faithful cast down themselves before the Ark 'to adore the Lord there, where the Divine Service was particularly joyned to the place where the Ark was. Dr. *Taylor* *saith, concerning the action of Adoration, —'It is a fit address in the 'day of Solemnity with a *Sursum corda*, with our hearts lift up to 'heaven, where Christ sits (we are sure) at the right hand of the 'Father. For, *nemo digne manducat, nisi prius adoraverit*, &c. [which, rightly understood, means *illud quod manducat.*] Here the Doctor allows adoring in the Sacrament Christ as in heaven. But if Christ's Body (and so himself in a special manner) be substantially present in the Eucharist, here on Earth; why not adore him, not only as in heaven, but as present here? See elsewhere *Real Pres. p.* 144. where he saith, "we worship the flesh of Christ

§. 6. n. 2.

* Real presence §. 13. n. 5.

'in the Myſteries exhibiting it to our ſouls.

§. 6. n. 3. See *Spalatenſis de rep. Eccleſ. l. 7. c. 11. §. 7. &c.* — 'Si ſecundum ve-'ritatem qui digne ſumit ſacramenta corporis & ſanguinis Chriſti, 'ille vere & realiter corpus & ſanguinem Chriſti, in ſe corporaliter, 'modo tamen quodam ſpirituali, miraculoſo, & imperceptibili, ſu-'mit; omnis digne communicans adorare poteſt & debet corpus 'Chriſti quod recipit. [*Is then the worthy Communicant to worſhip, but not the unworthy; becauſe Chriſt's body is there preſent to the one, but not to the other?*] 'Non quod lateat corporaliter in pane, aut 'ſub pane, aut ſub ſpeciebus & accidentibus panis; ſed quod quan-'do digne ſumitur panis ſacramentalis, tunc etiam ſumitur cum 'pane Chriſti corpus reale, illi communioni realiter præſens. Thus *Spalatenſis.*

And ſo Biſhop *Forbes, de Euchar. 2. l. 2. c. 9. §.* —'An Chriſtus 'in Euchariſtia ſit adorandus Proteſtantes ſaniores non dubitant. 'In ſumptione enim Euchariſtiæ (ut utar verbis Archiepiſcopi *Spa-'latenſis*) adorandus eſt Chriſtus vera latria, ſiquidem corpus ejus 'vivum, ac glorioſum, miraculo quodam ineffabili digne ſumenti 'præſens adeſt; & hæc adoratio non pani, non vino, non ſumpti-'oni, non comeſtioni, ſed ipſi Corpori immediate, per ſumptionem 'Euchariſtiæ exhibito, debetur, & perficitur. [*Thus then Proteſtants allow Adoration to Chriſt's Body and Blood, as ſubſtantially preſent in the Euchariſt, if not to the ſymbols, yet to the worthy receiver.*]

§. 7. 5*ly*. Yet further; It is affirmed by another party of Proteſtants, the *Lutherans*, more expreſly, that Chriſt's body and blood are *preſent* not only to the worthy Communicant, but to the *conſecrated ſymbols*; and whilſt ſo preſent, which is during the action of the Lord's Supper, (*i. e.* as I conceive them, from the Conſecration till the end of the Communion) *are to be adored.*

[Of which thus *Chemnitius, Exam. Conc. Trid. part. 2. ſeſſ. 13. c. 5.* 'Deum & Hominem in Divina & humana natura, in actione Cœnæ 'Dominicæ vere & ſubſtantialiter præſentem, in ſpiritu & veritate 'adorandum, nemo negat; niſi qui cum Sacramentariis vel negat, 'vel dubitat de præſentia Chriſti in cœna. *Ibid.* —"Et quidem 'humanam etiam ejus naturam, propter unionem cum Divinitate, 'eſſe adorandam, nemo niſi *Neſtorianus* in dubium vocat. —Ita *Ja-'cob* Gen. 28. *Moſes* Exod. 34. *Elias* 3 Reg. 19. non habebant ſane 'peculiare mandatum, ut in illis locis Deum adorarent: ſed quia 'habebant generale mandatum ut Deum ubique adorarent, & certi 'erant Deum ſub externis & viſibilibus illis ſymbolis vere adeſſe, & 'peculiari modo gratiæ ſe ibi patefacere; certe Deum ipſum, quem 'ibi præſentem eſſe credebant, adorabant. 'Nec vero Deum illi

procul

'procul in cœlo Empyræo a ſe remotum & abſentem, ſed vere præ-'ſentem, & quidem peculiari modo gratiæ præſentem, adorarunt. —Thus he. Nor do I know, that the *Calviniſts* have at any time accuſed their brethren the *Lutherans* of Idolatry in ſuch a practice. I find alſo Mr. *Thorndike* in the like manner clearly maintaining, 1. a preſence of Chriſt's Body with the ſymbols, immediately upon conſecration, and 2. an Adoration due to it. See the *former* in *Epilog. l.* 3. *c.* 2. and 3. where *p.* 17. "I have ſaid enough (ſaith 'he) to evidence the myſtical and ſpiritual preſence of the fleſh 'and blood of Chriſt in the Elements, as the Sacrament of the ſame, 'before any man can ſuppoſe that ſpiritual preſence of them to the 'ſoul, which the eating and drinking Chriſt's fleſh and blood ſpi-'ritually by living faith importeth. And ſee the *latter*, ib. *c.* 30. *p.* 350. —"I ſuppoſe (ſaith he) that the Body and Blood of 'Chriſt may be adored where ever they are; and muſt be adored 'by a good Chriſtian, where the cuſtom of the Church, which a 'Chriſtian is obliged to communicate with, requires it. —This ho-'nour [*i.e. of worſhipping the body and blood of Chriſt*] being the du-'ty of an affirmative precept, (which, according to the received 'rule, ties always; tho it cannot tye a man to do the duty always, 'becauſe he then ſhould do nothing elſe:) what remains but a 'juſt occaſion to make it requiſite, and preſently to take hold and 'oblige? And is not the preſence thereof in the Sacrament of the 'Euchariſt a juſt *occaſion* preſently to expreſs, by the bodily act of 'Adoration, that inward honour, which we always carry toward 'our Lord Chriſt as God? —Again *p.* 351. "Not to balk that free-'dom (ſaith he) which hath carried me to publiſh all this: I do 'believe that it was ſo practiſed and done [*i.e. our Lord Chriſt really 'worſhipped in the Euchariſt*] in the ancient Church, and in the ſym-'bols before receiving; which I maintain from the beginning to 'have bin the true Chuch of Chriſt, obliging all to conform to it 'in all things within the power of it. I know the conſequence to 'be this, That there is no juſt cauſe why it ſhould not be done at 'preſent, but that cauſe which juſtifies the reforming of ſome part 'of the Church without the whole: which, were it taken away, 'that it [*this adoration*] might be done again, and ought not to be, 'of it ſelf alone, any cauſe of diſtance *i. e. between the Churches of Chriſt.*

6. It is granted by *Daillé* in his *Apology, c.* 11. and in his de-fence of it againſt *Chaumont*, 1. That altho the Reformed of his party do not believe the preſence of Chriſt's body in the ſigns, yet they *eſteem not the belief of it ſo criminal, that it obligeth them to break*

off communion with all thoſe that hold it. So that, had the Roman Church no other error, ſave this, they freely confeſs, it had given them no ſufficient cauſe of ſeparating from it: "as (ſaith he) appears in this, that we tolerate and bear with it in the *Lutherans*." And again, * for the Adoration of this Body as ſo preſent with the ſigns, (when indeed it is not ſo,) he ſaith, —"That it is only vain and unprofitable, and that, as one may ſay, falls to nothing; being deceived not in this, that it makes its addreſſes to an object not adorable; but in this only, that miſtaking it, it ſeeks it, and thinks to embrace it there where it is not. And *c.* 12. he alſo freely confeſſeth, "That, had the Church of *Rome* only obliged them to worſhip *Jeſus Chriſt* in the Sacrament, and not uſed this expreſſion, that the ſervice of *Latria* ought to be rendred to the Holy Sacrament: *ſhe had not obliged them by this to adore any creature. Thus he: as it were conſtrained thereto by the *Lutheran* Proteſtants opinion and practice, for his retaining their communion, and freeing them from Idolatry. 2. It is granted alſo, *Apol. c.* 11. —That when our Lord was on earth, a diſciple's giving divine honours, upon miſtake, to another perſon much reſembling him, would be no idolatry. So, ſuppoſing the conſecrated Hoaſt were truly adorable, granted, that ſhould any one ſee one on the Altar, that hapned not to be conſecrated, and worſhip it, neither would ſuch a perſon be guilty of idolatry. So he pronounces him blameleſs that ſhould give the honour and ſervice due to his true Prince to a ſubject, whom very like, he took for his Prince. Yet that a *Manichean* worſhipping the Sun, miſtaken to be the very ſubſtance of Chriſt, (ſee S. *Auſtin contra Fauſtum l.* 12. *c.* 22. *l.* 20. *c.* 9.) for *Chriſt*; or (to repreſent the opinion more refined) worſhipping with divine honours not the Sun, but only Chriſt in the Sun, he could not in this be excuſed from Idolatry. And, that that which diſtinguiſhes theſe caſes, and renders them ſo different, is, not a good intention to worſhip only him that is truly God, or Chriſt; nor the opinion and belief men have, that the Object they worſhip is truly ſuch; for this good intention (as he in that chapter, and other Reformed Writers, and among others Dr. *Stillingfleet*, copiouſly preſs) is common to the worſt of Idolaters, as to the reſt: but the error or ignorance of the judgment, from which flows this miſtaking practice; as that is perverſly *affected* and culpable, or *innocent* and excuſable. Of which thus he, *Ibid.* —"I maintain, that ignorance excuſeth here when it is involuntary; when the ſubject [*I add, or the preſence of it*] we miſtake in, is ſo concealed, that whatever deſire we have, or pains we take, to find out the truth,

* Reply to *Chillingw.* p. 63.

* Conc. *Trid.* ſeſſ. 13. 5.

'truth, it is not poſſible for us to diſcover it. —But there, where 'the ignorance of the Object [*or of its preſence*] proceeds not from 'the obſcurity or difficulty of the thing, but from the malice or 'negligence of the perſon; this is ſo far from excuſing, that it ag-'gravates our fault. Thus he excuſes one that ſhould have ado-red a perſon much reſembling our Lord, or an unconſecrated Hoaſt, —"becauſe no paſſion or negligence of his cauſed ſuch a 'miſtake: —but not thoſe who worſhipped the Sun for *Chriſt*, [or *Chriſt in the Sun*;] —"becauſe (ſaith he) the ignorance of 'ſuch people is viſibly affected and voluntary, ariſing from their 'fault only, and not from the obſcurity of the things they are igno-rant in. Nor ſo *Roman*-Catholicks in their worſhipping the Sa-crament for Chriſt; "becauſe (ſaith he) the error proceeds en-'tirely from their paſſion, and not any thing from abroad. [*Thus he, clearing ſuch actions from idolatry, where the error of the judgment is no way perverſe, voluntary, and culpable.*]

Having hitherto ſhewed you ſeveral Conceſſions of *Proteſtants*, and having urged none here from any of them, but ſuch, as I think all will, or in reaſon ought, to admit; next I proceed to ex-amine, what it is that in this matter *Catholicks* do maintain.

§. 9. *Aſſertions.*

1. And Firſt, *Catholicks* affirm in the Euchariſt, after the Conſe-cration, a *ſign* or ſymbol to remain ſtill diſtinct; and having a di-verſe exiſtence from that of the *thing ſignified*, or, from *Chriſt's Body* contained in, or under it. [See *Conc. Trident. ſeſſ.* 13. *c.* 3. "Hoc eſſe commune Euchariſtiæ cum aliis Sacramentis, ut ſit ſym-'bolum rei ſacræ, & viſibilis forma inviſibilis gratiæ. By which *forma viſibilis* (as *Bellarmin* expounds it, *de Euchariſt.* 4. *l.* 6. *c.*) is meant the *ſpecies* of the Elements, not the Body of *Chriſt*. —So *Bellarmin. Euchar.* 2. *l.* 15. *c.* "Etiam poſt conſecrationem ſpecies 'panis & vini ſunt ſigna corporis & ſanguinis *Chriſti* ibi revera ex-iſtentium.— and 3. *l.* 22. *c.* "Accidentia remanent; quia ſi eti-'am accidentia abeſſent, nullum eſſet in Euchariſtia ſignum ſenſi-'bile; proinde nullum eſſet Sacramentum. So *Eſtius in* 4. *ſent.* 11. *diſt.* 3. §. "Euchariſtia conſtat ex pane, tanquam materia 'quadam partim tranſeunte, partim remanente; tranſeunte qui-'dem ſecundum ſubſtantiam; remanente vero ſecundum acci-'dentia, in quibus tota ſubſtantiæ vis & operatio nihilominus per-'ſeverat. Hence they allow of that expreſſion of *Irenæus*, 4. *l.* 34. *c.* where he ſaith, —"Euchariſtiam ex duabus rebus, terrena & 'cœleſti compoſitam eſſe. And of St. *Gregory*, *dial.* 4. *l.* 58. *c.* "In 'hoc myſterio ſumma imis ſociari: terrena cœleſtibus jungi: unum 'ex viſibilibus ac inviſibilibus fieri.] So that tho theſe ſymbols

and

and Christ's body may be said to make *unum aggregatum*; yet, if this be only the *species* or accidents of the bread and wine that remains, these cannot be said to have any inherence in this Body of Christ, (tho it is true on the other side that, being accidents only, they cannot be said to make a distinct *suppositum* from it;) or, if a substance remain, this cannot be said to have any hypostatical union (or to make one *suppositum*) with our Lord's Divinity or Humanity, as our Lord's Humanity hath such an union with his Divinity. From which it is observed by Dr. *Taylor* (*Real Presence*, p. 336.) that therefore still there is the less reason for *Romanists* to give any Divine worship (as he saith they do) to the symbols. Far therefore are Catholicks from granting (what a late Author* pretends they do, but that which he alledgeth no way shews it) as great an hypostatical union between Christ and the Sacrament, as between the Divine and Humane Nature.

* Stillingfleet Rom. Idol. p. 128.

§. 10. This external sign or symbol they also affirm to be *all that* of the bread and wine that is *perceived* by any *sense*. And tho after such consecration the substance of the bread and wine is denied to remain, yet is *substance* here taken in such a sense, as that neither the hardness nor softness, nor the frangibility, nor the savour, nor the odour, nor the nutritive virtue of the bread, nor nothing visible, nor tangible, or otherwise perceptible by any sense, are involved in it. Of which signs also they predicate many things, which they will by no means allow to be properly said of, or at least to be received in, or effected by or upon *Christ's* body, now immortal and utterly impassible. So *sapere, digeri, nutrire, confortare, corporaliter*; and again, *frangi dentibus, comburi, rodi a brutis animalibus*, and whatever other thing may be named (excepting only those attributes, which in general are necessary to indicate the presence of *Christ's* body to us with the *species* whilst *integræ*; as the local positions, *elevari, recondi, ore recipi, &c.*) they apply to these symbols that remain; not to *Christ's* body which is indivisibly there. —"Christus vere in sacramento existens nullo modo lædi potest; non cadit in terram, [*id enim proprie cadit* (saith he) *quod corporaliter movetur*; so also, *anima non cadit*,] non teritur, non roditur, non putrescit, non crematur: illa enim (saith *Bellarmin* *) in speciebus istis recipiuntur, sed Christum non afficiunt.

* De Eucharist. 3. l. 10. c.

§. 11. 2. Concerning Adoration of the Sacrament, they affirm the word *Sacrament not to be taken always in the same sense*; but sometimes to be used to signify only the *external signs* or symbols; sometimes only the *res Sacramenti*, or the thing contained under them, which is the much more principal part thereof. And, as *Protestants*

much

much press, so *Catholicks* willingly acknowledg, a great difference between these two, the worshipping of the *Sacrament*, as this word is taken for the symbols, and the worshipping of *Christ*'s *Body* in the Sacrament. Now as the word *Sacrament* is taken for the *Symbols*, they acknowledg a certain inferiour cult and veneration due thereto, as to other holy things, the holy Chalices, the holy Gospels, the holy Cross, *&c. of which Veneration much hath been spoken in the Discourse of* Images §. 42 *&c.* but they acknowledg no supreme or Divine Adoration due to the Sacrament, as taken in this sense for the symbols; but only to our Lord's Body and Blood, and so to our Lord himself as present in this Sacrament, or with these symbols. [So that be these Symbols of what latitude you will, either larger, as the *Lutheran* believes; or straiter, as the *Catholicks* say they are; or be they not only these, but the substance of bread also under them, as *Catholicks* believe it is not: yet neither those *species*, nor this *substance*, have any divine Adoration given or acknowledged due to them at all; no more than this substance of Bread, believed there by the *Lutherans*, yet hath from them any such Adoration given to it.]

[That Catholicks thus by Adoration of the Sacrament with *Latria* only understand that of the *res Sacramenti*, the Adoration of Christ's Body and Blood in the Sacrament, see *Conc. Trid. Sess.* 13. *c.* 5. "Omnes Christi fideles, pro more in Catholica Ecclesia semper recepto, latriæ cultum, qui vero Deo debetur, huic sanctissimo Sacramento in veneratione exhibeant. Neque enim ideo minus est adorandum, quod fuerit a Christo Domino, ut sumatur, institutum; nam illum eundem Deum præsentem in eo adesse credimus, quem Pater æternus introducens in orbem terrarum dicit; *Et adorent eum omnes Angeli Dei:* quem Magi procidentes adoraverunt. Where, tho the Council useth the expression of exhibiting *latriæ cultum Sacramento*; yet that this *cultus latriæ* is not applied to the Sacrament, as it implies the sign or symbol, but only the thing signified, both the words joyned to it, *qui vero Deo debetur*, (which signifies the Council maintains that to be God they gave this *cultus latriæ* to) and the explication annexed, *Nam illum eundem Deum &c.* may sufficiently convince to any not obstinately opposite. Neither do those words interposed, —*Neque enim ideo* [*Sacramentum*] *minus est adorandum, quod fuerit a Christo Domino ut sumatur institutum*, any way cross such a sense, as a late Author * too confidently presseth, saying, —"That by *Sacrament* here the Council must understand the elements or accidents as the immediate term of that divine worship, or else the latter words [*i. e. quod fuerit a Domino* *insti-* §. 12.

* Stilling-fleet, Rom. Idol. c. 2 §. 2 p. 117.

'*institutum ut sumatur*] signify nothing at all. For what (saith he) 'was that, which was instituted by the Lord as a Sacrament? was 'it not the external and visible signs, or elements? why do they 'urge, *That the Sacrament ought not the less to be adored because it was* '*to be taken*, but to take off the common objection, *That we ought not* '*to give divine worship to that which we eat*? And what can this have 'respect to, but the Elements? Thus argues he. When-as he might know, that the Fathers of *Trent*, who said this, do hold the chief thing instituted and exhibited in the Sacrament to be not the Elements, but Christ's Body; and *ipsum corpus Domini* to be also orally both taken and eaten, (tho not *modo naturali carnis* or *corporis*) as well as the Elements, according to our Lord's expres words, *Accipite, Manducate, Hoc est Corpus meum*, [*i.e. quod manducatis*:] and when-as he might know also, that the occasion of adding this clause was in opposition to a party of *Luther's* followers, who, granting Christ's Body present with the Symbols, and yet denying Adoration, said for it, that our Lord's body [not the *symbol*] was present there, *non ut adoretur, sed ut sumatur*. And *Calvin* also saith some such thing, *Institut. l.* 4. *c.* 17. §. 35. urging, there was no such mandate for Adoration, *i.e.* of Christ's Body, of which he was formerly speaking; but that our Lord commanded only, *Accipite, manducate, bibite, —quo* (saith he) *accipi* [or *sumi*, if you will] *Sacramentum, non adorari jubet*: meaning *Sacramentum* in relation to *Corpus Domini*; else he said nothing to the purpose of his former discourse. And it may be consider'd here also, that not only the Council of *Trent*, but no Schoolman at all (some of which are thought uncautious in their expressions about Adoration of Images, and consequently of the holy Symbols in the Eucharist; nor is any Catholick accountable for them) takes the boldness to give *cultus latriæ* (*qui vero Deo debetur*, as the Council saith here) to the Elements, without annexing some qualification of a *coadoratio per accidens, improprie, sicut vestes Regis adorantur cum Rege*, or *ut Rex vestitus adoratur*, yet without our mental notion at such a time stripping him of his garments. Therefore neither can the Council here be rationally presumed to speak of the symbols, when it useth no such qualifications.

§. 13. But, to put this matter out of all doubt, the Definition of this Council in the *6th. Canon* (more than which is not required to be professed by any Son of the *Roman* Church) is this: —"Si quis 'dixerit in sancto Eucharistiæ Sacramento Christum unigenitum 'Dei Filium non esse cultu latriæ etiam externo adorandum, —& 'ejus Adoratores esse idololatras, Anathema sit. Concerning which

which, and some other passages in this Council, in comparing the *Chapters* with the *Canons*, *Franciscus a Sancta Clara*, *Enchiridion of Faith Dial.* 3. §. 18. judiciously observes, — "That altho Catholick faith, as to the substance, is declared in the Chapters, (as indeed it is,) yet according to this we are obliged only *sub anathemate* to that form of expression which is defined in the *Canons*. 1. Because the *Chapters* are not framed in the stile of Conciliary Definitions, with *Anathema's*, and the like. 2. Because the *Canons* (where the very form is exceeding exact) sometimes differ from the manner of expression in the *Chapters*, in order to the same matter: As *sess.* 6. of *Justification*; *Canon* 11. and *Chapter* 7; also *sess.* 13. of the *Sacrament of the Eucharist*; *Canon* 6. *Chapter* 5. and elsewhere: yet *sub anathemate* all must stand to the *Canons*; and therefore must expound the *Chapters* by them. See more in the Author.

Soave also, *l.* 4. *p.* 343. in his censure of this 13*th.* Session, tho he saith magisterially enough in opposition to a Council, — 'That 'the manner of speech used in the 5*th.* point of doctrine, saying, '*That divine worship was due to the Sacrament*, was noted also for im-'proper; since it is certain, that the thing signified or contained is 'not meant by the *Sacrament*, but the thing signifying or contain-ing. [*But what Catholick will grant him this, that* Sacrament *includes not both; or, of the two, not more principally the thing contained in, or joyned-with the Symbols?*] Yet he observes, — "That it was well 'corrected in the 6*th. Canon*, which said, *that the Son of God ought* '*to be worshipped in the Sacrament.* See the same observed also by *Grotius* in *Apolog. Rivet Discuss. p.* 79. where also he notes *Bellarmin's* forequoted passage: "That the Controversy between *Catho-'licks* and *Lutherans* in their saying, *The Sacrament, or Christ in the* '*Sacrament, was to be worshipped*, was only *in modo loquendi*: To which nothing is replied by *Rivet in Dialysi Discussionis*; but the matter there, as also in his *Apologetic*, passed over in silence. Add to *Grotius* what Mr. *Thorndike* discourseth in defence of the expres-sion of *worshipping the Sacrament*, *Epilog.* 3. *l.* 30. *c. p.* 352. "I con-'fess it is not (necessarily) the same thing to worship *Christ* in the 'Sacrament of the Eucharist, as to worship the *Sacrament* of the 'Eucharist. Yet in that sense, which reason of it self justifies, it is. 'For the Sacrament of the Eucharist, by reason of the nature there-'of, is neither the visible *species*, nor the invisible Grace of Christ's 'Body and Blood; but the union of both by virtue of the promise; 'in regard whereof — both concur to that which we call the Sacra-'ment of the Eucharist, — by the promise which the Institution

'thereof containeth. If this be rightly understood, *then* to wor-'ship the *Sacrament* of the Eucharist, is to worship Christ in the 'Sacrament of the Eucharist. *Thus he.*

§. 14. This in vindication of the Council. And *Bellarmin* explains himself in the same manner as the Council, in his Apology to King *James*, "Inter nupera dogmata ponit [*Rex*] adorationem Sacra-'menti Eucharistiæ, i.e. [*as Catholicks understand and explain it*] a-'dorationem Christi Domini miro, sed vero, modo præsentis. To which Bishop *Andrews* replies: —"Quis ei hoc dederit? *Sacra-'mento*, i. e. *Christi* in Sacramento. Imo Christus ipse Sacramenti 'res in Sacramento adorandus est. Rex autem Christum in Eu-'charistia vere præsentem, vere & adorandum statuit. [*Thus far then the King, Bishop, and Cardinal are agreed.*] Again, *de Eucharistia l.* 4. *c.* 29, —"Quicquid sit de modo loquendi, status Quæstio-'nis non est, nisi, *An Christus in Eucharistia sit adorandus cultu latriæ?* And, as it were to avoid offence, when he comes to treat on this subject, *de Euchar.* 4. *l. c.* 29. he prefixeth the Title to it, not, *De adoratione*, but *De veneratione hujus Sacramenti*: And in it saith that —"Nullus Catholicus est qui doceat, Ipsa symbola ex-'terna per se & proprie esse *adoranda* cultu latriæ, sed solum *vene-'randa* cultu quodam minore.

Of this Doctrine of Catholicks Bishop *Forbes* gives this testimony, *l.* 2. *c.* 2. 9. §. "In Eucharistia mente discernendum esse Chri-'stum a visibili signo docent *Romanenses*; & Christum quidem ad-'orandum esse, non tamen Sacramentum: quia species illæ sunt 'res creatæ *&c.* neque satis est [*i.e. to give them divine worship*] 'quod Christus sub illis sit: quia etiam Deus est in Anima tanquam 'in Templo suo; & tamen adoratur Deus, non Anima; ut ait *Sua-'res* 3. *Tom.* 79. *quæst.* 8. *art. disp.* 65. §. 1. And so *Spalatensis l.* 7. *c.* 11. *n.* 7. "Nam neque nostri [*i.e. Catholicks*] dicunt species pa-'nis & vini, hoc est, accidentia illa esse adoranda: sed dicunt cor-'pus Christi verum & reale, quod sub illis speciebus latet, debere adorari. When then the *Roman* Church, speaking of supreme Adoration, explains her language of *adoring the Sacrament*, to mean only adoring Christ's Body, and so Christ as present there; and not adoring any other thing whatever (substance, or accident) that is present there, or that is also included in the word *Sacrament*: that accusation, which her using such language of *adoring the Sacrament* can seemingly expose her to, is at the most, not of an *error*, but an improper expression. But the propriety of language dutiful Sons ought to learn from, not teach, their Mother; who also speaks that which hath descended to her from former times.

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Neither will it follow from Catholicks uſing the word *Sacrament* preciſely in this ſenſe, excluſively to any other matter ſave Chriſt's Body, that therefore one may uſe the word *Sacrament* promiſcuouſly for Chriſt's Body, in what reſpect ſoever we ſpeak of it; and, as well or as properly ſay, that the Sacrament, meaning Chriſt's Body, is in the heavens at God's right hand, or was on the Croſs, or the like. For tho [*Sacrament*] thus applied involves no other ſubject or thing at all but Chriſt's Body; yet it *connotes*, beſides it, the place or manner of its preſence; ſignifying this Body only as preſent in the Myſteries; not as a term adequate to, and convertible with, it, being in whatever time and place.

I think theſe Teſtimonies produced both out of the Council of *Trent*, and other *Catholick* Authors, and alſo out of *Proteſtants* confeſſing ſo much of them, do ſhow ſufficiently the great extravagancy of thoſe *Proteſtant* Authors who tell their Readers, that the ſtate of this controverſy is not, Whether *Chriſt's Body*, and ſo Chriſt in the Sacrament be adorable with ſupreme Honours? but whether the *Sacrament*; and then by *Sacrament* are pleaſed to underſtand the *Symbols*? and then, to confute the Doctrine of *Rome*, argue, that no *Creature*, as the Symbols are, is capable of Divine Honour. "The ſtate of the Controverſy (ſaith a late Writer of 'theirs*) is, Whether proper Divine Worſhip in the time of re- 'ceiving the Euchariſt may be given to the Elements on the ac- 'count of a Corporal Preſence of Chriſt under them? And againſt it he affirms, —"That ſuppoſing the Divine Nature preſent in a- 'ny thing gives no ground upon that account to give the ſame 'worſhip to the thing wherein he is preſent, as I do to Chriſt himſelf. So Biſhop *Andrews*, "Rex Chriſtum in Euchariſtia vere ado- 'randum ſtatuit, —at non Sacramentum, terrenam ſcilicet partem. *And* —"Nos in myſteriis carnem Chriſti adoramus, Sacramen- 'tum [*i.e. the Symbols*] nulli adoramus. So Dr. *Taylor*, (*Real Preſence p.* 335. "The Commandement to worſhip God alone is ſo ex- 'preſs; the diſtance between God and bread dedicated to the 'ſervice is ſo vaſt, —that, if it had been intended that we ſhould 'have worſhipped the H. Sacrament, the H. Scriptures would have 'called it God, or *Jeſus Chriſt*. And *Diſſwaſive* §. 5. *p.*76. he affirms the Church of *Rome* to give Divine Honour to the Symbols or Elements, and ſo to a Creature the due and incommunicable propriety of God. So they vainly alſo undertake to ſhew, that the Primitive Church did not terminate their Adoration upon the Elements; that the Fathers, when they ſpeak of worſhip, ſpeak of worſhipping the Fleſh of Chriſt in the Myſteries, or Symbols; not

§. 15.

* Stillingfleet Rom. Idol. p. 117.

of worshiping the Mysteries or Symbols. These, I say, are great extravagances: whilst the *Roman* Church owns or imposes no such Doctrine of Divine Adoration due to the Elements, and the true Controversy on their side is only this; 1. Whether the *Body and Blood of Christ*, prescinding from whatever symbol is or may be there, is *adorable*, as being present in the Sacrament with these symbols? (This is affirmed by *Catholicks*: more than this needs not be so;) And 2. Whether the *Adoration of Christ's Body*, and so of Christ as present, if it should not be so, *will amount to Idolatry?*

§. 16. If we here make a further enquiry into the Schoolmen concerning the Adoration or Veneration due to the Symbols, they state the same toward them as toward Images, the sacred Utensils, the H. name of *Jesus*, and other Holy things. "Omnes (saith *Vasquez, in 3. Thom. tom. 1. disp. 108. c. 12.*) eodem modo de speciebus Sacramenti, quo de Imaginibus, philosophari debent. And then of Images we know the Definition of the 2*d*. Council of *Nice* referred to by *Trent* —*non latria*. And for what they say of Images I refer you to the preceding Discourse on them, §. 42. *&c.* It is true, that some of the later Schoolmen (to defend the expressions of some of the former) have endeavoured to show how a latrical, qualified, secondary co adoration may *improprie* or *per accidens* be said to be given to the symbols also, as sacramentally joyned with our Lord's body, and as this body is as it were vested with them: such as, say they, when Christ was adored here on earth, was given also to his garments, *i.e.* without making in the act of worship a mental separation of his person from his clothes; as *Bellarmin* explains it *de Euchar. l. 4. c. 29.* —"Neque enim (saith he) jubebant Christum vestibus nudari antequam adorarent; aut animo & cogitatione separabant a vestibus cum adorarent; sed simpliciter Christum, ut tunc se habebat, adorabant: tametsi ratio adorandi non erant vestes, imo nec ipsa Humanitas, sed sola Divinitas. Or do allow the giving of the external sign of *Latria* to them: as Bowing to, Kissing, Embracing them; but this without any the least internal act of *latria*, or any other honour or submission directed to them, which such inanimate things are uncapable of; as *Vasquez* explains it; who is so prodigal of this external sign of honour, after he hath stript it of any internal *latria*, or other worship whatever that may accompany it; that he allows this external sign not only to all Holy things, but to any Creature whatever, (in our inward adoration mean-while only of God,) upon the general relation they have to him. But indeed such an ab-

abſtraction of the external ſign from any internal honour or reſpect (as other Catholicks cenſure his opinion) makes theſe outward geſtures, without any mental intention attending them as to ſuch object, like thoſe of a puppet or engine, utterly inſignificant: and ſo *Vaſquez*, inſtead of communicating the *latria* to Images, to the Symbols, to other Holy things, ſeems, in the judgment of others, to allow them no honour or veneration at all; and ſo, in ſeeming to ſay too much, to ſay too little; which hath been more largely diſcourſed before, *Of Images* §.42. *&c.* And a late Author * might have done well, in mentioning this Author's opinion, to have given alſo a true relation of it, affirming only an external ſign of honour given to the creature void of any internal the leaſt reſpect to them; "Ita ut tota mentis intentio in Exemplar, "non in Imaginem [*or, Deum, non Creaturam*] feratur: which would eaſily have taken away all that malignity he faſtens upon it. This for *Vaſquez*. And as for *Bellarmin's* adoration *improper* and *per accidens*, Biſhop *Forbes* tells us *l.2. c.2.* §.11. "Sententia iſta "*Bellarmini* plurimis Doctoribus Romanenſibus diſplicet. And *Bellarmin* himſelf, as appears by the former citations, waving theſe School diſputes, tells us, —"Status Quæſtionis non eſt niſi, *An Chriſtus in Euchariſtia ſit adorandus?* i. e. no more is defined, decided, impoſed on Chriſtians faith by the Church, than this: nor more needs be diſputed with, or maintained againſt, Proteſtants, than this. [*This in the 2d. place from* §. 11. *Of Catholicks profeſſing their Adoration with Divine worship of Chriſt only preſent in the Sacrament with the Symbols, not of the Symbols; or, not, of the Sacrament, if taken for the Symbols.*]

* Stillingfleet Rom. Idol. p.129.

3*ly*. Therefore alſo Catholicks *ground their Adoration* (a thing Cardinal *Perron* much inſiſts upon in his Reply to King *James*) *not on Tranſubſtantiation*, (tho both Tranſubſtantiation and Conſubſtantiation involve it; ſo that, either of theſe maintained, Adoration neceſſarily follows) as if, Tranſubſtantiation defeated, Adoration is ſo too; *but on a Real Preſence* with the Symbols; which in general is agreed on by the *Lutheran* together with them. Which Adoration they affirm due with all the ſame circumſtances wherewith it is now performed, tho Chriſt's Body were preſent with the Symbols, neither as under the accidents of Bread, as they ſay; nor under the ſubſtance of Bread, as the *Lutheran* ſaith; but, tho after ſome other unknown manner, diſtinct from both: and if they were convinced of the error of Tranſubſtantiation, and of the truth of the preſence of the ſubſtance of the Bread unchanged; yet as long as not confuted in the point of *Real-Preſence*, they would never the §. 17.

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leſs for this continue to adore the ſelf ſame Object, as now, in the ſelf ſame place, namely, the Body of Chriſt ſtill preſent there with the Symbols, and therefore there adorable; tho preſent after another manner than they imagined. See the argument of *Barneſius* a *Roman* Writer *apud Forbeſ. l.2. c.2. §. 12.* "Corpus Chriſti ibi 'eſt cum pane vel permanente, vel tranſeunte, uno vel alio modo, '& per conſequens non eſt idololatria adorare Chriſtum ibi in Eu-'chariſtia realiter præſentem. See in *Conc. Trid.13.§.c.5.* the reaſon immediately following the requiring of Adoration, "–Nam 'illum eundem Deum præſentem in eo [*i.e. Sacramento*] adeſſe cre-'dimus, quem Pater introducens in orbem terrarum dicit, *Et adorent eum* &c.

If therefore the *Roman* Church enjoyns theſe three: 1. To believe *Chriſt's Corporal preſence* in the Sacrament. 2. To believe ſuch preſence *by way of Tranſubſtantiation.* 3. To *adore Chriſt* as being there preſent: It follows not that ſhe enjoyns the third in order to the ſecond; but may only, in order to the firſt; as the firſt being (without the ſecond) a ſufficient ground thereof. Neither can I, disbelieving the ſecond, yet believing the firſt, refuſe obedience to the third, that is, to worſhip the ſame object in the ſame place, as thoſe do who alſo believe the ſecond: and in my believing both the firſt and the ſecond, yet may I nevertheleſs ground the third only on that, which is by Chriſtians more generally agreed on; and ſtill worſhip out of no other intention, after Tranſubſtantiation believed, than I did before I believed it (when only I held in general a corporal preſence) or than others do; who, believing a Real preſence, do not yet believe Tranſubſtantiation.

§. 18. 4. Let us, then, not granting it, ſuppoſe Tranſubſtantiation an error; yet if the tenent of Corporal or Real preſence (as held by the *Lutherans*, or others) be true, *Catholicks* plead, *their Adoration is no way fruſtrated, but ſtill warrantable*, and to be continued.

§. 19. 5*ly*. Suppoſe not only Tranſubſtantiation, but Real preſence an error, and the *Lutheran* and the *Roman* Catholick both miſtaken; yet there can be *no pretence why theſe later*, in ſuch Adoration, (grounded by both on Real preſence with the Symbols) *will not be as excuſable from Idolatry as the other.* For, thus far theſe two Parties agree: 1. That *Chriſt is corporally preſent*: 2. That *he may be worshipped*: 3. That *no other there but He may be worshipped*; not Bread, nor any other meer creature. 4. That *nothing viſible in the Sacrament is He, or his Body*; which is preſent only inviſibly, without any thing viſible, inhering, or appertaining to it, as the ſub-

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ject thereof. They differ only about the manner of the presence of this invisible Substance. The one saith, it is there together with the bread; the other saith there, instead of the bread, and the bread away; a thing also to God possible, for any thing we know. The one saith, he is there both under the substance and accidents of bread; the other, there under the accidents only of the bread. Now, whilst both worship the same Object in the same place, and veiled with the same sensible accidents, if the one adoring him as being under the substance of bread, (he not being there) are freed from any Idolatry in such worship; the other adoring him as being under the accidents of bread, (he not being there) cannot be made hereby Idolaters: since they say, and freely profess, that, if his body be not there, under those appearances, but the same substance still under them which was formerly; then they confess it a creature, and renounce all adoration of it.

Whereas therefore it is objected, That the substance of bread only being in that place, where they suppose Christ's Body, and not any Bread, to be, therefore in worshipping the thing in that place, they worship bread; this were a right charge, if they affirmed, that they worshipped the substance that is in that place under such accidents *whatever* it be: but this none say; but, that they worship it only upon supposition that it is Christ's Body, and not bread; and that for this supposition they have a rational ground, (of which by and by.) Now, saying they worship it, because it is so, is saying, if it be not so, they intend no worship to it. He that saith, I give divine Adoration to that which is under the *species* of Bread, because believed by me, or, if you will, certainly known by me (but he, indeed, mistaking) to be Christ's Body, and so Christ present, is yet far from saying, I worship whatever is under the *species* of Bread, whether it be Christ's Body or no. And he that saith the later of these, if bread happen to be there, is willingly granted an ἀρτόλατρος; but not so the former.

Daillè, as it much concerns him, excuseth a *Lutheran* adoring upon a falsly supposed real or corporal presence of our Lord from any Idolatry, for this reason: Because, saith he, * "such adoration is mistaken not in this, —that it addresseth it self to an Object not adorable, but only that by error it seeks and thinks to enjoy it in a place where it is not; and so he saith it becomes only *vain and unprofitable* &c. as is said before §. 8. The same therefore must he allow to *Catholicks*, if meaning nothing more by their language of *Adoratio Sacramenti* than *Christi in Sacramento*; as hath been shewed before §. 12. *&c* that they do not: and that the contention

* 1. Reply to Chaumont. p. 65.

tion about this is a meer *Logomachy*; and that they alſo, as the o[ther]s, ground their Adoration not on Tranſubſtantiation, but Corporal Preſence.

§. 20. As for *Coſterus*, or perhaps ſome other *Roman* Writers, that ſay, if Tranſubſtantiation [*where alſo they muſt mean*, or a Corporal Preſence, *ſome other way*] were not true, the Idolatry of Heathens is much more excuſable, than of Chriſtians, that worſhip a bit of bread: they do not, or at leaſt are not neceſſitated to grant the conſequence neceſſary, that, if Tranſubſtantiation or Corporal Preſence fail, then they muſt adore the bread; which bread mean while they deny alſo to be there: no more than *Proteſtants* do or think themſelves neceſſitated to grant this conſequence, That if Conſubſtantiation or Corporal Preſence fail, then the *Lutherans* do adore the Bread; which bread alſo tho the *Lutherans* affirm to be there, yet do other Proteſtants deny that the *Lutherans* worſhip. But *Coſterus*, and others, only maintain this: That, ſuppoſing that which is impoſed upon them, *viz.* that *Catholicks*, if there be no Tranſubſtantiation, do worſhip a bit of bread; the Heathen Idolatry, in their worſhipping a golden or ſilver Image, or ſome living creature *&c*, would be far more tolerable, and more noble. Shewing by this (as Dr. *Taylor* expreſſeth it, *Liberty of Propheſying p.* 258.) "that they are ſo far from worſhipping the bread in 'ſuch caſe, that themſelves profeſs it to be idolatry to do ſo; and 'intending, by advancing this fault the higher, the more to make 'appear the impoſſibility of ſuch an error, its for ſo many hundred 'years poſſeſſing the Univerſal Church of Chriſt, aſſiſted by our Sa'viour to the end of the world, and the Pillar of Truth: and think'ing the greatneſs of this crime a good argument of the Churches 'innocency therein; whilſt perhaps, in ſome ſmaller matters, ſhe 'might be liable to a miſtake. "I do believe (ſaith Mr. *Thorn'dike, Epilog.* 3. *l.* 30. *c. p.* 353. that it hath bin ſaid by great Doc'tors of the Church of *Rome*, that they muſt needs think themſelves flat idolaters, if they could think that the Elements are not 'aboliſhed: That ſhews with what confidence they would have 'the world apprehend, that they hold their opinion; but not, that 'the conſequence is true; unleſs that which I have ſaid be re'provable. And again, in *Juſt weights c.* 19. —"When they ſay 'they muſt be flat Idolaters, if the Elements be there, zeal to their 'opinion makes them ſay more than they ſhould ſay. —Laſtly if *Coſterus* ſaith, that Tranſubſtantiation failing, Catholicks do worſhip the Bread, *Bellarmin de Eucha. l.* 4. *c.* 30. and others, ſay just the contrary, arguing thus concerning a Catholicks worſhip-

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ng an unconsecrated Hoast, which is nothing but bread, —'Adoratio ex intentione [*i.e. such as is rationally grounded*] potissimum pendet. Quare qui [*talem*] panem adorat, quòd certo credat non esse panem, sed Christum, is proprie & formaliter Christum adorat, non panem. Which may as well be said of an Hoast consecrated, that is not transubstantiated (when the adorer upon probable grounds believes it to be so,) but remains still bread, —"Qui hunc panem adorat, quod certo credat non esse panem, sed Christum, is proprie & formaliter Christum adorat, non panem. And the same, much-what, as by *Bellarmin*, is said by Dr. *Hammond*, *Disc. of Idolatry*, §.64. "That, supposing their error be grounded on an honest and blameless misunderstanding of Scripture, it is, tho material, yet perhaps in them not formal idolatry; because, if they were not verily perswaded that it were God, they profess they would never think of worshipping it. Thus he.

This in the 5*th.* place of not only Transubstantiation, but Real Presence being supposed an error, yet that the *Roman* practice, or error, compared with the *Lutheran*, the first is no more peccant than the later; and therefore that the *Lutheran* by *Protestants* being excused from Idolatry, so ought the *Roman Catholick* too.

6. Both these being supposed errors, and indeed no Presence of §. 21.
Christ's Body with the Symbols at all, as is by them both imagined there; yet, *such Adoration*, by the one or the other, of *Christ*, who is a true object of supreme Adoration, and only by them mistaken to be in some place where he is not, *cannot be termed any such Idolatry, as is the worshiping of an object not at all adorable.* So, for example, If we suppose a Heathen worshiping a Heathen-God, as having some particular residence in an Image; or an *Israelite* worshiping the true God of *Israel*, as having a special residence in the Calf at *Sinai*; or in *Jeroboam's* Calves, called also by him *Cherubims*; or lastly, a *Manichean*, mistaking nothing in the Nature or Attributes of our Lord Christ, save that he thinks him to have some particular residence in the Sun, and so worshiping him as present there: None of these would be any such Idolatry, or parallel to it, as that of another Heathen worshiping the very Molten Image; or *Israelite* worshiping the very Calf for his God; or *Manichean* worshiping the Sun it self for Christ. Again; neither can any of these that adore only God or Christ as specially present where indeed he is not, (*e.g.* as fancied God so present in the Calf, or Christ in the Sun,) if we suppose something else invisibly and undiscerned by him to be there present, as if we imagin an Angel in the Sun, or a Serpent within the Calf, therefore be said

to adore ſuch Angel, or Serpent: and whatever fault may be in ſuch worſhip, yet it would be great injuſtice to accuſe ſuch *Iſraelite* or *Manichean* of adoring ſuch Angel or Serpent upon this indefinite Propoſition, that *he profeſſeth to worſhip that which he believes to be preſent there*; eſpecially if ſuch perſon do alſo declare againſt the adoration of any ſuch particular things, if, contrary to his belief, there preſent. Neither then can it be juſtly deduc'd from a *Lutheran's* or *Catholick's* adoring Chriſt as under the ſubſtance or *ſpecies* of bread, that therefore theſe adore the thing it ſelf that is preſent under them.

§.22. 7. Whatever fault or alſo idolatry it may be called (tho not ſo groſs as the former) in a *Manichean* that worſhips Chriſt in the Sun, or in an *Iſraelite* that worſhips God as ſpecially preſent or reſident in the Calves of *Dan* and *Bethel* or that at *Sinai*, becauſe it is adoring a fancy of their own without any rational ground or pretence thereof; and however meerly a good intention grounded upon a culpable ignorance can excuſe none from idolatry, or any other fault, (which as it is often preſſed by *Proteſtants*, is freely granted by *Catholicks*.) Yet ſince *Daillè* (and, I ſuppoſe, other Proteſtants with him) doth allow, not an abſolutely certain, but a reaſonable, tho miſtaken ground or motive of Adoration, ſufficient for avoiding the juſt imputation of Idolatry, [upon which account a Diſciple adoring with divine worſhip a perſon very much reſembling our Saviour, when he was upon earth; or, ſuppoſing a conſecrated Hoaſt truly adorable, one, who adores an Hoaſt placed on the Altar and, by ſome deficiency in the Prieſt, not truly conſecrated, is freely abſolved by them herein from committing any idolatry. See before §. 8.] Hence therefore if *Catholicks can produce a rational ground of their apprehending Chriſt preſent in the Euchariſt*, tho poſſibly miſtaken in it, *they are to be excuſed from idolatry*, upon the ſame terms.

§.23. (1.) Now here firſt; the *Lutherans* being allowed to have ſuch a plauſible ground or motive for their Adoration, whereby they become by other *Proteſtants* abſolved from idolatry in adoring our Lord as preſent there, (only their Adoration *inutile* (ſaith *Daille*) *et tombent en neant*,) I ſee not why the ground of *Roman Catholicks* ſhould be any whit leſs valued than theirs. For, if we compare the one's Con-with the others Trans-ſubſtantiation, the later ſeems more agreeable to our Lord's words, *Hoc eſt Corpus meum*; and to the moſt plain literal obvious ſenſe thereof *Hoc eſt Corpus meum*, by a change of the Bread, rather than *Hoc eſt Corpus meum*, by a conjunction with the Bread: and therefore is the *Roman* equal-

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ed with, or else preferred before, the *Lutheran* sense by many Protestants, that are neutral and dissent from both. ["Longius Consubstantiatorum (saith Bishop *Forbes, de Euchar. l.* 1. *c.* 4. §. 5.) quam Transubstantiatorum sententiam a Christi verbis recedere, sive litera spectetur, sive sensus, affirmat R. *Hospinianus* & cæteri *Calviniani* communiter. And *Hospinian. histor. Sacram.* 2. *part. fol.* 6. saith of *Luther*, —" Errorem errore commutavit, nec videns suam opinionem non habere plus, imo etiam minus coloris, quam Scholasticorum & Papæ. And see the same judgment of the *Helvetian* Ministers, and *Calvin, apud Hospinian. f.* 212.] But next; *Catholicks* founding their Adoration not on Transubstantiation, but on Corporal Presence, the same common ground of this they have with *Lutherans*, viz. *our Lord's words implying*; and so it must excuse both, or neither.

(2.) Laying aside this comparison, let us view more particularly what *rational ground* Catholicks exhibit of this their belief of a corporal Presence in the Eucharist, and so of Adoration. §. 24.

I. This their Ground then of such a corporal Presence in the Eucharist (after a possibility thereof granted also by sober Protestants *) is pretended to be *Divine Revelation*, (and if it be so as pretended, then no argument from our senses, and against it, valid:) and that (as was said but now) taken in its most plain, literal, natural, and Grammatical sense, in the words, *Hoc est Corpus meum*; so often iterated in the Gospel, and again by S. *Paul*, without any variation or change, or explication of that which yet is pretended by *Calvinists* to be a metaphorical expression; and such, if we will believe them, as this, that the *Church is his Body*, Eph. 1. 23. or, *He the true Vine*, Jo. 15. 1. A great argument this, (the Apostles punctual retaining still, in their expressing the Institution thereof, the same language and words,) that our Lord intended it literally, as he spoke it. Pretended also to be Divine Revelation from many other Scriptures, (the citing and pressing of which takes up all *Bellarmin's* first Book *de Eucharistia*, to which I refer the inquisitive Reader:) but especially from the Discourse *Jo.* 6. Which Apostle writing his Gospel so late, when the communion of our Lord's Body and Blood was so much frequented and celebrated in the Church, seems therefore to have omitted the mention of it at all in his story of the Passion, and the time of its first Institution: because he had dilated so much upon it before in relating a Sermon of our Lords made in *Gallilee* about the time of the yearly Feast of eating the Paschal Lamb. *Jo.* 6. 4. &c. —" The literal and grammatical sense of which Divine Revelation (saith Dr. *Taylor*,

* See Guide in Controversy Disc. 1. §. 62.

'*Liberty of Propheſying.* §. 20. *p.* 258.) if that ſenſe were intended, 'would warrant *Catholicks* to do violence to all the Sciences in the 'circle. And that Tranſubſtantiation is openly and violently a- 'gainſt natural Reaſon, would be no argument to make them diſ- 'believe, who believe the myſtery of the Trinity in all thoſe nice- 'ties of explication which are in the Schools, (and which now a- 'days paſs for the doctrine of the Church,) [*or he might have ſaid, 'which are in the* Athanaſian *Creed,*] with as much violence to the 'principles of natural and ſupernatural Philoſophy, as can be ima- 'gined to be in the point of Tranſubſtantiation. And elſewhere (*Real Preſence p.* 240.) ſaith, as who will not ſay? — "That if it 'appear, that God hath affirmed Tranſubſtantiation, he for his 'part will burn all his Arguments againſt, and make publick A- 'mends.

§. 25. II. Again; *Catholicks* have for their *Rational ground* of following this ſenſe, in oppoſition to any other given by Sectaries, the *Declaration* of it by the moſt Supreme and Univerſal *Church-Authority* that hath been aſſembled in former times for the deciſion of this controverſie long before the birth of *Proteſtantiſm*; a brief account of which Councils, to the number of ſeven or eight (if the 2*d. Nicene* [*Act.* 6. *tom.* 3.] be reckoned with the reſt) before that of *Trent*, all agreeing in the ſame ſentence, ſee concerning the *Guide in Controverſy, diſc.* 1. §. 57. *&c.* [Out of the number of which Councils ſaid to eſtabliſh ſuch a doctrine, as Biſhop *Coſins, Hiſt. Tranſub. c.* 7. *p.* 149. after many others, hath much laboured to ſubduct the great *Lateran* Council under *Innocent* 3. upon pretence of the reputed Canons thereof their being *propoſed* therein *only by the Pope*, but *not paſſed* or confirmed *by the Council*; ſo another late *Proteſtant* Writer upon another Proteſtant intereſt, *viz.* out of the 3*d.* Canon of the ſame Council, *charging* not only the *Pope* but the *Councils* themſelves, and the *Catholick* Religion, as *invading the Rights of Princes*, hath with much diligence very well vindicated theſe Canons againſt the others, as the true Acts of this Great Aſſembly, and not only the deſigns of the Pope; and copiouſly ſhewed them (as in truth they were) owned as ſuch, both in the ſame, and the following times. And thus the Doctrine of Tranſubſtantiation in this Council is firmly eſtabliſhed, whilſt *Catholicks* contend, in the other Canon concerning *Secular Powers*, the Senſe of the Council is by *Proteſtants* miſtaken.

* Mr. *Dodwel* Conſiderations of preſent concernment. §. 31. p 165

Now upon this, I ask what more *reaſonable* or *ſecure* courſe in matters of Religion, (whether as to *Faith* or *Practice*) can a private and truly humble Chriſtian take, than, where the ſenſe of a

Divine Revelation is disputed, to submit to that interpretation hereof, which the Supremest Authority in the Church, that hath bin heretofore convened about such matters, hath so often and always in the same manner decided to him; and so to act according to its Injunctions?

III. But, if these Councils be declined as not being so ancient as some may expect; *i.e.* not held before some controversy hapned in the Church touching the point they decided, *Catholicks* still have another very *Rational ground* of such a sense of the Divine Writ, viz. *the evident testimony of the more Primitive Times.* Which that they have conveyed the Tradition of such a Sense to the present Church, and to these former Councils, (to repeat what hath bin said already in *Considerations* on the Council of *Trent*, §. 321. n. 1. because perhaps by scarcity of copies that Book may come to few hands) I think will be clear to any one, not much interessed, that shall at his leisure spend a few hours in a publick Library to read, entire, and not by quoted parcels, the discourses on this Subject; Of St. *Ambros. de Myster. init. cap.* 9. —the Author *de Sacramentis*, ascribed to the same Father, 4. *l.* 4. and 5. chapters. —*Cyril. Hierosol. Cateches. Mystagog.* 4. & 5. —*Chrysost. in Matt. Hom.* 83. —*In Act. Hom.* 21. —*In* 1 *Cor. Hom.* 24. —*Greg. Nissen. Orat. catechet. ch.* 36, 37. —*Euseb. Emisen.* or *Cæsarius Arelatensis de Pasch. Serm.* 5. —*Hilarius Pictav. de Trinitate*, the former part of the 8*th.* Book. —*Cyril. Alexand. in Evangel. Ioan. l.* 10. *c.* 13. Concerning the authenticalness of which pieces enough also hath bin said elsewhere. §. 26.

IV. In a consequence of, and succession from, this doctrine of those Primitive times, and of the later Councils of the Church, when this Point was brought into some Dispute and Controversie, a Catholick hath for a *Rational ground* of his faith, and practice, *the universal doctrine and practice of the later* both Eastern and Western *Churches* till *Luther's* time, and at the *present* also, excepting his followers. For the Eastern Churches (disputed by some Protestants) both their belief of a *corporal presence* with the Symbols, and practice of *Adoration*, see what hath bin said at large in the *Guide in controversy, disc.* 3. *c.* 8. (where also are exhibited the testimonies of many learned Protestants freely conceding it) and again, in *Considerations* on the Council of *Trent*, §. 321. *n.* 22. *p.* 313. and *n.* 9. *p.* 294. See also the late eminent evidences of the faith and practice of these Eastern Churches at this day, collected by Monsieur *Arnaud* in his two Replies to *Claude*; a brief account whereof also is given in the *Guide*, *Disc.* 3. §. 81. *n.* 2. &c. In §. 27.

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which matter (whereas one of the chiefest and commonest Pleas of Protestants is the Greek and Eastern Churches their according with them, whereby they seem to out-number the Roman) if any will but take the courage, notwithstanding his secular Interest, candidly to examin it, I doubt not he will receive a full Satisfaction.

Lastly, see *D. Blondel* (one much esteemed by Protestants, for his knowledg in ancient Church-History) granting an alteration in the Doctrine concerning our Lord's Presence in the Eucharist (an Alteration he means from that which is now maintained by Protestants, and was by the former Antiquity) begun in the *Greek* Church after A. D. 754. * *i.e.* begun so soon as any dispute hapned in the Eastern Church concerning this *Presence*: which dispute was first occasioned there upon an Argument which was taken from the Eucharist, and urged against Images by the Council of *Constantinople* under *Constantius Copronymus*, and was contradicted by *Damascen*, and shortly by the *2d. Nicene* Council. In which opinion of the *2d. Nicene* Council and *Damascen*, *Blondel* freely acknowledgeth the Greek Churches to have continued to this day. See *c.* 16. *p.* 399. Again, granting an Alteration in the same Doctrine (as is said before) begun in the Western Church A. D. 818.* *i.e.* as soon as the like dispute hapned about this Point in the Western parts: which dispute there was occasioned by the Council held at *Frankfort* under *Charls* the *Great*, opposing the expression of the foresaid *Constantinopolitan* Council in like manner as the *2d. Nicene* Council had done before. Lastly, if we ask him, what this Alteration in the East first, and afterward in the West, was; 1. He maketh it much-what the same in both: And then he explains it to be a kind of Impanation, or Consubstantiation, or Assumption of the Bread by our Lord Christ. His words *c.* 19. are these *Des l'An.* 818. *&c.* — "Some among the *Latines* did (as it 'were in imitation of the *Greek*) conceive a kind of Consubstanti-'ation, partly like, partly unlike, to what many *Germans* [*he means* '*Lutherans*] now maintain; which, to speak properly, ought to be 'called *Impanation*, or Assumption of the Bread by the *Word* of *God*. And *c.* 20. he goes on, — "The opinion of *Paschasius* [*whom he makes the Leader in the Western, as* Damascen *in the Greek Church*] 'had advanced before A. D. 900. an Impanation of the *Word*, for-'tified and getting credit by degrees; the establishment of which (saith he *p.* 440.) both *Damascen* and *Paschasius* designed. Wherein (he saith *p.* 441.) they supposed a kind of Identity between the Sacrament and the Natural Body of Christ, founded upon the in-habitation

* Eclaircissements sur L' Eucharistie c. 15.

* See Ibid. c. 18.

habitation of the Deity in them; which at laſt produced, he ſaith, the eſtabliſhment of Tranſubſtantiation, under Pope *Innocent* the 3*d*.

Here then 1. We ſee granted, both of the *Greek* and *Latin* Church, the ſame Tenent. 2. We may obſerve, that this Tenent of *Impanation* he impoſeth on them, when well examined, is found much more groſs and abſurd than that of *Tranſubſtantiation*: For which ſee what is ſaid in *Bellarmin, de Euchar. l.* 3. *c.* 13. *&* 15. Or in *Suarez, de Sacrament. Diſp.* 49. But 3. ſee in *Conſiderations on the Council of Trent §.* 321. *n.* 13. and *n.* 16. *&c.* that this Doctrine of *Damaſcen* and the *Greek* Church, and afterwards of *Paſchaſius* and the *Latin*, before *Innocent* the *third's* time, was plain Tranſubſtantiation; and is miſrepreſented by *Blondel* for Impanation; and therefore never hath the *Greek* Church hitherto had any conteſt or claſhing with the *Roman* concerning this point. And ſee the Conceſſions alſo of other Proteſtants very frequent and more candid, of Tranſubſtantiation held by the *Greek* Churches of later times, as well as by the *Roman*, produced in the *Rational Account concerning the Guide in Controverſies, Diſc.* 3. *c.* 8. 4*ly*. Laſtly, theſe Churches, in which, he ſaith, ſuch an Alteration was made from the former Doctrine of Antiquity, deny it at all ſo to be; and affirm, that, when ſome new opinions appeared, they maintained and vindicated it as the Doctrine of the Fathers; their Proofs of it being alſo extracted out of the Fathers Teſtimonies. Now then to ſtand againſt ſuch a ſtrong ſtream of both Eaſt and Weſt running conſtantly in this courſe, ſeems to Catholicks, with S. *Auſtin*, very unreaſonable. —"Similiter etiam (ſaith he, *Epiſt.* 118. *Januario.*) ſiquid horum tota per orbem frequentat Eccleſia: nam & hinc, quin ita faciendum ſit, diſputare, inſolentiſſimæ inſaniæ eſt. And, —"Græci omnes (ſaith Biſhop *Forbes, de Euchar. l.* 2. *c.* 2.) [*as well as the* Roman *Church*] adorant Chriſtum in Euchariſtia: Et quis auſit omnes hos Chriſtianos idololatriæ arceſſere & damnare?

5. Laſtly; beſides this great Body, Catholicks have ſince *Luther's* time in the Reformation no ſmall number of Proteſtants, I mean ſuch as are the genuine Sons of the Church of *England*, proceeding thus far, as to confeſs both a *Real* Preſence of our Lord's Body and Blood in the Euchariſt, and *Adoration* of it as preſent there; a real preſence of it to each worthy Receiver, tho not to the Elements. And *Hooker*, if he miſtook not the Doctrine of the Church of *England* in his time, ſaith, *Eccleſ. Pol. l.* 5. *§.* 67. —"Wherefore ſhould the world continue ſtill diſtracted, and rent with ſo many manifold contentions, when there remaineth now no controverſy *§.* 28.

'troverſy ſaving only about the ſubject where Chriſt is? —No
'doth any thing reſt doubtful in this, but whether, when the Sa
'crament is adminiſtred, Chriſt be whole within man only, o
'elſe his Body and Blood be alſo externally ſeated in the very con
'ſecrated Elements themſelves. So that if *Hooker* and his part
are in the right, Catholicks do not miſtake Chriſt's Body as pre
ſent in a place where it is not; but only in thinking it in tha
preſent to one thing, the Elements, when it is ſo only to another
the Receiver of them. But then the ſame Catholicks have ano
ther half of the Reformation, *viz.* all the *Lutheran* Proteſtant
that affirm, with the *Roman* Church, Chriſt's Body preſent alſ
to the Elements, or Symbols. And ſee Mr. *Thorndike* alſo *Epilog*
*l.*3.*c* 3. much for this preſence of Chriſt's Body to be *in, with,* o
under the Elements, immediately upon, and by the conſecratio
of them, (which conſecration alſo he placeth (*l.*3. 4.*c. p.* 24.) in th
bleſſing of the Elements before the breaking *&c.* mentioned be
fore §. 7.). Look back now upon all theſe Pleas of Catholicks, an
ſee if they will not make up at leaſt a *reaſonable ground* or motive
their Adoration. A reaſonable ground; I ſay not here (what
might) ſufficient to ſecure their faith from all ſuſpicion of error
but (which ſerves my purpoſe) to ſecure them from Idolatry i
their Adoration, tho they ſhould be miſtaken; when as other pe
ſons, becauſe proceeding on like reaſonable motives, are by P
teſtants in their Adoration of a miſtaken Preſence, or Obje
cuſed from it; (See before §.8.) As, for example, the *Lutheran*
Adorer of one much reſembling our Lord here on earth; the
rer of an unconſecrated Hoaſt, or Wafer placed on the Altar,
eſpecially when Catholicks in crediting ſuch Divine Revelation
Chriſt's Preſence, and ſo for their Adoration, receive no contra
diction (as it is pretended they do) from their ſenſes: becauſ
they adore, I mean with Divine Adoration, nothing viſible, or ſen
ſible at all, nor any ſubſtance inviſible wherein any thing that o
curs to their ſenſes inheres; but only underſtand Chriſt's Bod
preſent there, where their ſenſes can no way certainly, and again
any pretended Divine Revelation, inform them, either when it
preſent, or not; ſince, *ſalvis omnibus phænomenis*, all appearanc
granted moſt true, ſuch a Preſence is poſſible.

Theſe rational Grounds of Catholicks for Adoration, which w
expected ſhould have bin moſt ſtrictly examined by thoſe wh
conclude the *Roman* practice herein Idolatry, are ſlightly paſſe
over by *Daillé*, in pronouncing that this error of Catholicks *vie*
toute entiere de leur paſſion. Apolog. des Eglis: Reform. c. 11. p. 9
An

and after in reducing all their ground thereof to a —*la seule autho-* §. 29.
rité du Pape & de son Concile: and by Dr. *Taylor*, *Real Pres.* §. 13.
p. 346. in calling them —*some trifling pretences made out of some*
sayings of the Fathers. Elsewhere, indeed, when he was in a more
charitable temper (*Liberty of Prophes. p.* 258.) he saith, that,
'for a motive to such an opinion, *Roman-Catholicks* have a Divine
'Revelation, whose literal and Grammatical Sense, if that Sense
'was intended, would warrant them to do violence to all the Sci-
'ences in the circle: but prudently there omits their plea of *Ca-*
tholick *Tradition*, securing to them such a literal sense of the Text.
Dr. *Stillingfleet* (*Rom. Idol. c.*2. §.7.) saith first, —"That, if a mis-
'take in this case will excuse the *Romanist*, it would excuse the
'grossest idolatry in the world. And in comparing two persons,
one worshipping Christ as really present in the Sun, another,
Christ, as really present in the Sacrament, he saith, as inconside-
rately as magisterially, —"That, supposing a mistake in both, we
'are not to enquire into the reasons of the mistake, [*i.e. as he saith*
before, concerning the probability of the one mistake, more than of the o-
ther] "but the influence it hath upon our actions. *So he.* But,
what is more manifest, than that the influence which a mistake
hath upon our actions, as to making them culpable or innocent,
is not always the same, but very various, and often contrary; ren-
dring them sometimes blameless, sometimes faulty, according as
the mistake is ex- or in-excusable? Next; he grants *Ibid.* §.5. a
Catholick Tradition of Transubstantiation to be a sufficient ground for
Adoration: But the Catholick Tradition, that is pleaded here ne-
cessary for Adoration, is only that of a *corporal* Presence. Now, for
a sufficient evidence of such a Tradition, I refer the conscientious
Reader to what hath bin said before, waving that of Transubstan-
tiation as to this controversie, tho the same Catholick Tradition
authorizeth both; namely, a Corporal Presence by a mutation of
the Elements into our Lord's Body. This from §. 24. *Of the Ratio-*
nal grounds Catholicks have for their Adoration.

8ly. For such *Rational grounds* therefore of their worship as are §. 30.
here given (and *not* from any *excess of charity*, or from the singular
Fancies of some few, tho learned men, as Dr. *Stillingfleet*, in his Pre-
face to *Roman Idolatry* would insinuate) *Idolatry is by many Prot-*
estants of late either *not at all*, or but *faintly charged on the Church of*
Rome. For first, see Mr. *Thorndike* in his *Epilogue*, 3. *l.* 30. *c. p.* 350.
'—I say first (saith he) that the Adoration of the Eucharist, which
'the Church of *Rome* prescribeth, is not necessarily Idolatry. I say
'not, what it may be accidentally by that intention which some

'men may conceal, and may make it idolatry as to God: but I 'speak upon supposition of that intention, which the profession 'of the Church formeth. And in his *Just Weights*, c. 19. p. 125 '—They who give the honour proper to God to his creature, are 'idolaters; they that worship the Hoast give the honour due to 'God to his creature: this is taken for a *Demonstration*, that the 'worship of the Hoast is Idolatry. But will any Papist acknow- 'ledg, that he honours the Elements of the Eucharist, or, as he 'thinks, the Accidents of them for God? Will common Reason 'charge him to honour that, which he believes not to be there? 'If they were there, they would not take them for God; and there- 'fore they would not honour them for God: And that is it (not 'saying that they should be idolaters if the elements did remain) 'that must make them idolaters. And *Epilog.* p. 357. in gene- ral he saith; —"Whoso admits idolatry [*i. e. in any point what- 'ever*] to be taught by the *Roman Church*, can by no means grant 'it to be a Church; the very being whereof supposeth the wor- 'ship of one God, exclusive to any thing else. The *Roman- Church*, then, must either be freed from the imputation of com- manding any thing that is idolatry, (*i.e.* adoration of a creature for God); or we must affirm, there to be, and to have bin, no true Church of Christ, never since such command of that which they say is idolatry went forth, (which no judicious Protestant I think hath or dare say of the *Roman-Church*, since the beginning of the Adoration of the Eucharist:) For what Church or Sect of Reli- gion can be Apostate at all, if not a Church committing, and com- manding idolatry; even the worshiping of a piece of bread, which themselves made, for that God which made them and hea- ven and earth?

And thus Bishop *Forbes*, *de Euchar. l.* 2. *c.* 2. "Perperam *Romanensibus* a plerisque Protestantibus objicitur, & illi idolola- 'triæ crassissimæ & gravissimæ ab his insimulantur & damnantur 'cum plerique *Romanenses*, ut & alii fideles, credant panem conse- 'cratum non esse amplius panem, sed corpus Christi; unde illi non 'panem adorant: sed tantum ex suppositione, licet falsa, non ta- 'men hæretica, aut impia, vel cum fide directe pugnante, ut supe- 'riore libro ostensum est, Christi corpus, quod vere adorandum 'est, adorant. In Eucharistia enim mente discernendum esse Chri- 'stum a visibili signo docent ipsi; & Christum quidem adorandum 'esse, non tamen Sacramentum, quia species illæ sunt res creatæ & 'inanimes, & consequenter incapaces adorationis. And *Ibid.* shew- ing the *Greek* and Eastern Church, as well as the *Roman*, to use it;

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he concludes, *Quis ausit omnes hos Christianos idololatriæ arcessere & damnare?* After the same manner the Arch-Bishop of *Spalato, de Repub. Eccles. 7. l.* 11. *c. n.* 6. —"Respondeo (*saith he*) me nullum "idololatricum crimen in adoratione Eucharistiæ, si recte dirigatur "intentio, agnoscere. Qui enim docent, panem non esse amplius "panem, sed corpus Christi, illi profecto panem non adorant: sed "solum ex suppositione, licet falsa, Christi corpus vere adorabile a-"dorant. Non enim nostri dicunt species panis & vini, hoc est, "accidentia illa esse adoranda.

Bishop *Bramhal*, cited before §.6. —"The Sacrament is to be "adored, said the Council of *Trent*. The *Sacrament*, i.e. formally "the Body and Blood of Christ say some of your Authors: we say "the same. —The *Sacrament*, i.e. the *species* of bread and wine "say others: that we deny. *Thus he.*

Dr. *Taylor*, in his *Liberty of Prophesying p.* 258. confesseth the Subjects of the Church of *Rome* no Idolaters in this kind; at least so as to worship Bread or any creature with Divine Worship, and as God: for —"It is evident, saith he, that the *Object* of their Adora-"tion (that which is represented to them in their minds, their "thoughts, and purposes, and by which God principally, if not "solely, takes estimate of humane actions) in the Blessed Sacra-"ment, is the only true and eternal God, hypostatically joyned "with his holy Humanity; which Humanity they believe actu-"ally under the veil of the Sacramental signs. And if they thought "Him not present, they are so far from worshiping the Bread in this "case, that themselves profess it to be idolatry to do so; which is "a demonstration that their soul hath nothing in it that is idololatri-"cal, [*i.e. as to the directing this their divine worship to an undue object.*]

Which things if said right by him and the others, the same Dr. §. 31.
Taylor is faulty in his charge in *Real Presence, p.* 334. Faulty I say, in charging on the Church of *Rome*, not their worship of a right Object in a some-way unlawful and prohibited manner, this we are not here examining; but their worship of an undue Object of Adoration, of a creature instead of God: for so he chargeth them there. "If (saith he there) they be deceived in their own strict "Article, [*the means of Transubstantiation*,] then it is certain, they "commit an act of Idolatry in giving divine honour to a meer crea-"ture, the image, the Sacrament and representment of the Body "of Christ. Thus he. *When it is evident that the Object* &c, *is the only true and eternal God* &c. as he said before in the place cited, and must say if he will say truth. So, faulty is also *Daille*, (*Reply to Chamont p.* 63.) in his charging the Church of *Rome* to worship

Stillingfl. Rom. Idol. p. 134.

Bread, upon this arguing: *Catholicks adore that ſubſtance that is veiled with the accidents of the bread and wine; but this ſubſtance is bread*: ergo *they adore bread.* By which arguing he may as well prove the *Lutherans* in the Euchariſt to adore a worm or a mite, thus: The *Lutherans* adore that ſubſtance which is joyned with the bread; but that ſubſtance is a worm or mite: (for ſuch thing may be there with the bread at ſuch time of Adoration) *Ergo*, they adore a worm. Whereas both the *Catholick* and *Lutheran* explain the indefinite term [*that which,*] uſed in the *major* Propoſition, reſtrictively to the Body of Chriſt, and excluſively to any other ſubſtance whatever, that is, or may be, there, either with the bread, or under its accidents. Faulty alſo is Dr. *Stillingfleet, Rom. Idol. c.* 2. in ſaying, the Proteſtants controverſie with Catholicks is 'Whether proper Divine Worſhip, in the time of receiving the Eu-'chariſt, may be given to the Elements on the account of a cor-'poral Preſence under them. *p.* 117. And, as for the paſſage in the Council of *Trent, ſeſſ.* 13. *c.* 5. urged by him there for it, his miſtake is ſhewed before, *§.* 12. And ſo, faulty, in his concluding *p.* 118. —"That the immediate term of that Divine Worſhip 'given by *Catholicks*, is the external and viſible ſigns or elements.' And again, *p.* 124. "That, upon the principles of the *Roman* 'Church, no man can be ſatisfied that he worſhips not a meer 'creature with divine honour, when he gives Adoration to the 'Hoaſt: [*when as Catholicks expound themſelves to mean by Hoaſt in their Adoration, not the Symbols, or* Sacramentum, *but* rem Sacramenti.] Again, *p.* 127, 125, 129. —"That, ſuppoſing the Divine Nature preſent in any thing, gives no ground upon that ac-'count to give the ſame worſhip to the thing wherein it is pre-'ſent.] [*Catholicks grant this as much as he: and doth not himſelf ſay ſeveral times,* "That *Catholicks* condemn the worſhiping of a meer 'creature for idolatry?] See *§.* 4. *p.* 120. —"If (ſaith he) it 'ſhould be but a meer creature [*that I adore,*] all the world cannot 'excuſe me from idolatry, and my own Church [*he means the* Roman] condemns me; all agreeing that this is groſs idolatry. Again; *p.* 119. "It is (ſaith he) a principle indiſputable among 'them, [i.e. *Catholicks,*] that to give proper divine honour to a 'creature is idolatry. Again, *p.* 126. he ſaith, —"he finds it 'generally agreed by the Doctors of the *Roman* Church, that the 'Humane Nature of Chriſt conſidered alone, [*i.e. without an Hypoſtatical union to the Divinity,*] ought not to have divine honour 'given to it: [*and therefore neither any other creature whatever, that is not Hypoſtatically united, as none beſides It is.* All theſe, I ſay, faulty

and

and mistaken in charging the Church of *Rome* with this *species* of idolatry, of worshiping a creature [*the bread*] instead of Christ; from which the other Protestants clear it.

Lastly, Dr. *Hammond*, in his Treatise of *Idolatry*, §. 64. upon §. 32. supposition that the ignorance or error of *Catholicks* is grounded on misunderstanding of Scripture, [*I add, so expounded to them by the supreme Church-Authority,*] seems to charge them rather with a material than a formal idolatry; which material idolatry in many cases is or may be committed without sin; as also material adultery, and the like. His words are: — "That if it be demanded, Whether in this case, that their ignorance or error be 'grounded on misunderstanding of Scripture, this so simple and 'not gross ignorance may serve for a sufficient antidote to allay the 'poyson of such a sin of material, tho perhaps in them not formal, 'idolatry *&c.* because if they were not verily perswaded that it 'were God, they profess they would never think of worshiping it? '—he had no necessity to define and satisfie it, being only to consi-'der what idolatry is; and not how excusable ignorance or mi-'stake can make it. And indeed Protestant Writers, that will have it to be idolatry, are concerned to make it such a gentle one, as that the practice thereof died in, and it neither particularly confessed, nor repented of, yet excludes not from salvation; or else they must damn all those who lived in the visible communion of the Church *Catholick* for five or six hundred years by their own confession.

9. Mean-while Catholicks willingly grant to Protestants that, §. 33. for which *Dailles* Apology of the *Reformed Churches, c.2:p.98.* much contendeth in their behalf: That to adore that which the Adorer believes not to be our Lord, but Bread, or to perform the external signs of Adoration to our Lord as present there, where the worshipper believes he is not, is unlawful to be done by any, so long as the person continues so perswaded: For, *Conscientia erronea obligat.* But then, if we suppose the Church *justly* requiring such Adoration upon such a true Presence of our Lord; neither will the same person be free from sinning greatly in his following such his conscience, and in his not adoring: disobedience to the Churches just commands being no light offence. Neither for the yeilding such obedience in general is it necessary that the Churches Subjects be absolutely certain of the rightness or lawfulness of the Churches Decrees or Commands: For, thus, the more ignorant in spiritual matters and the things commanded that any person is, the more free and released should he be from all obedience; the

contrary,

contrary of which is true. But sufficient it is even in the [illegible] judicious protestant Divines, when writing against Puritans, (see *Considerations on the Council of* Trent, §. 295. *n.* 3. 4.) that such persons be not absolutely certain that the Churches commands are unjust, and that they do in something demonstratively contradict God's law: which plain contradiction, if a private person can see it, tis strang the Church should not. And as to this particular matter, after the Churches motives of Adoration, that are delivered before §. 24. *&c.* well considered, I leave the Reader to judge, whether such a pretended certainty can have any solid ground. It is better indeed to forbear an action, when we are not certain of the lawfulness thereof, provided that we are certain, that in such forbearance we do not sin. But thus certain of our not sinning in such forbearance we cannot be, concerning any thing that is enjoyned us by our lawful and Canonical Superiours; whom we are obliged to obey: unless (as hath bin said) we are first certain that such their command is unlawful.

§. 34. And hitherto of this Controversie; where the two main things that seem worthy to be examined, by any Christian, who in this point seeks satisfaction, are 1. Whether the *Roman* Catholicks *grounds* of believing Christ's *Corporal* Presence in the Eucharist, with the Symbols, *are solid and true.* 2. And next; Whether this Church, *for any ones enjoying her Communion, exacts more* of him, than the *confessing* that Christ as present there *is* also tho[illegible] to be *adored*: whilst mean-while such person renounceth and declares against any adoration, or, if you will, co-adoration of the *species*, or any other thing whatever there present, with any *Latria* or supreme worship, proper or improper, or with any other honour or reverence, save only such an inferiour veneration as is exhibited by us to other Holy Things.

FINIS.